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THE AMERICAN CHURCH REVIEW.

Rev. EDWARD B. BOGGS, D. D.,

Editor and Proprietor.

APRIL, 1876.

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STANDING NOTICES.

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AMERICAN CHURCH REVIEW.

VOL. XXVIII.—APRIL, 1876.

THESES ON THE UNION TO THE LAST ADAM.

I. The Incarnation of the Son of God is the most fundamental fact in the history of the world. "The entire history of the world, moral and spiritual, revolves around two persons, Adam and Christ." (Trench.) The race began in Adam; but, Adam himself, in common with his descendants, must find his true centre in Christ, in order to the attainment of the perfect manhood.

II. We must distinguish between the life of our Lord in the flesh, and His life in the spirit. The terms flesh and spirit do not necessarily contrast His human and Divine natures. They designate rather, the one the ground, element, and mode of His earthly life, the other the same principles of His glorified life. His life in the flesh covered the period from the Immaculate Conception to His descent into Hades. That life was liable to all the infirmities, disabilities, and limitations of our mortal state. The curse spent itself upon Him. He "was in all points tempted (put to the proof, tried) like as we are, yet without sin;" only, the

supernatural powers hidden within Him would manifest themselves upon occasion, and give foretokens of the coming perfected state. His life in the spirit showed itself freely in His Resurrection. This was not a return out of death to the life He had before. It was arising into the imperishable life. It unfolded, by His Ascension and Glorification at the right hand of the Father, into the Absolute Manhood. A prevision of that life was afforded to the three disciples on Mt. Tabor when Jesus was transfigured before them. His life in the spirit transcends forever His life in the flesh: "being put to death indeed in the flesh, but made alive in the spirit." "Christ being raised from the dead dieth no more; death hath dominion over Him no more."² Henceforth know we Christ after the flesh no more.³

III. Jesus Christ is the Archetypal Man. Marriage, at its original institution, prefigured the union of the human race to Christ; implying, that, if sin had not entered, the Incarnation would nevertheless have found place; and every child of Adam, in the due course of his own personal history, would have been taken up into the Christ-life, and transformed into the absolute manhood, through the Christ. Sin was allowed to enter the world. Redemption became necessary to the ultimate fulfilment of the Divine plan. Therefore, the Incarnate Word, while moving forward towards the life in the spirit, carried in that movement a redeeming process, perfecting His human nature at every stage of the progress; fulfilling all righteousness; victorious in the whole circle of human temptations; exhausting the curse; satisfying for the sin of the world by the one Offering of Himself once for all; and, through death, destroying death and Hades and him that had the power of death, that is, the devil. Thus the problem sin brought in found its perfect solution in Christ; and, now, men can be fashioned after the Archetypal Man into the image of God. All that is potential in our nature in its normal state has become eternally actual in the glorified life of Christ, and is the glory to be revealed in His people.

IV. Men obtain the absolute manhood through the Human Nature of our Lord. In His pre-existent Divine Person was life;

¹ I St. Pet. iii. 18. Gr.

² Rom. ii. 9. Gr.

³ 2 Cor. v. 16.

"and the life was the light of men." "And the Word was made flesh; * * * And of His fulness have all we received, and grace for grace." The repository of grace is His Human Nature. We cannot have direct relation to the Divine Nature. It can be mediate only, through Christ's humanity. "The bread that I will give is My flesh, which I will give for the life of the world." Independent of all primary conditions belonging to our race if sinless, it is enough for us to know that sin has begotten certain necessities. The nature that rebelled must make reconciliation; the nature that fell under the curse must drain it of its contents; the nature that yielded to Satan must overmaster him; the nature that faltered in the probationary trial for the absolute manhood must regain its uprightness, "bring in everlasting righteousness," and win the reward. That nature has accomplished all these demands. One man's nature has done all, in the person of Jesus Christ, and He is now, for us men, the fountal source of redemption, and of the eternal life. "And so it is written, The first man, Adam, was made a living soul, the last Adam a life-giving spirit."¹ The seed of the woman has bruised the serpent's head.

V. Men are in union with the first Adam. They must needs come into union with the last Adam. To be men human nature must be derived to them from the first Adam, by ordinary generation. The redeemed and new humanity must be derived to them from the last Adam, by a supernatural genesis effecting a direct union with His Human Nature. "He that hath the Son hath life; he that hath not the Son of God hath not life."

The absolute necessity of this union is taught by our Lord Himself under the figure of eating food. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."² Material food must be eaten, digested, assimilated, and incorporated into the body to sustain its life. Analogically, if we are to come to the perfected manhood, the Flesh and Blood, *i. e.*, the very substance, the essence of our Lord's Humanity, must be taken into us, assimilated, and incorporated into our whole being, body, soul, and spirit. "As the living Father hath sent Me, and I live

¹I Cor. xv. 45. Gr.

²St. John vi. 53, *et seq.*

by reason of the Father : even so, he that eateth Me, he also shall live by reason of Me."¹

Not a few suppose that men are saved by a direct hypostatical union with the Divine Nature of our Lord, irrespective of His Humanity. They think this was assumed for no other purposes but that He might be able to sympathize with us, attemper the Divine Glory to our eyes, suffer and die for us. These are grave errors. Having accomplished these purposes, will He lay aside His human nature? Is the Incarnation repeated in the case of every man brought into union with Christ? There is but the one Incarnation. It endures forever. And the redeemed and glorified Humanity of Jesus Christ must become ours, as the food we take becomes our flesh and blood. Thus only can we come into relation to His Divine Nature. "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him."

VI. Such a union is not contrary to the nature of things. The general is before the particular, gives being and form to it. The universal comes to its expression in the individual. There is a generic humanity. The first Adam bore it in his person. Hence Eve, to be human, must be taken from Adam. Hence the name given him, Adam; which name signifies the generic man, collective humanity having its oneness in him. The Human Nature of the last Adam is impersonal, and, therefore, must be conceived of as purely generic, Humanity in its wholeness. The Son of God did not join Himself to a human person known among men by the name, Jesus. There are not two personalities in Christ. The Son of God took our nature of the substance of the Blessed Virgin, and gave it subsistence in His Divine Person. There are in Him the two Natures, the Divine and the human; and these inhere in the One Eternal Person. "And the Word became flesh."² No other phrase could better express the universality of His Manhood.

The generic Manhood of the last Adam can come to personal human expression in individual men by the conveying of His Humanity to them. And men find in Him the absolute ground of their own highest personality.

¹ St. John vi. 57. Alford.

² St. John i. 14.

Note, in passing, that herein is the solution of that disturbing problem in soteriology, whether redemption is particular, or general. If Christ bears our nature in its wholeness, then is His redemption catholic. He is the propitiation for the sins of the whole world. He taketh away the sin of the world. He tasted death for every man. Yet, they to whom the new humanity is derived from Him, and they only, partake of the benefits of His redemption.

VII. The union described above does exist. "In Christ," "In the Lord," "In Jesus," are New Testament phrases that mark the distinction between christians and all other men. Such terms point to the fact of this union with Christ. To apprehend its nature more fully we should study the similitudes wherewith the New Testament sets it forth.

1. "I am the vine, ye are the branches," is a simile used by our Lord.

2. The head and the body with its members, is a figure occurring frequently in the writings of St. Paul. "Now ye are the body of Christ, and severally members thereof."¹ "And gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all things in all."² "Which is the head even Christ: From Whom the whole body being fitly framed together and compacted by means of every joint of the supply, according to the working in the measure of each several part, maketh the growth of the body unto the building up itself in love."³

3. Another favorite comparison, applied by St. Paul, is marriage, with evident allusion to the origin of it in Eden. Eve, made of the rib taken from Adam, was brought unto him; and he said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man."⁴ So the Church is of the substance of the last Adam, "because we are members of His body, being of His flesh, and of His bones."⁵

Plainly, this union is something more than that which obtains

¹ I. Cor. xii. 27. Gr.

² Eph. i. 22, 23 Gr.

³ Eph. iv. 15, 16. Alford.

⁴ Gen. ii. 23.

⁵ Eph. v. 30. Gr.

between Christ and men because He is of the same race with them, descended from Adam. It is more than a moral union, as of friend with friend, teacher and pupil, a philosopher and his school, the founder of a religion and his disciples. It is more than a legal union, in virtue whereof the merits of a federal head are imputed to his people. Men cannot have forensically the benefits of the righteousness of Christ, if they are not already His by some real bond. It is more than corporate, as of a commander and his army, a king and his subjects. The union between the last Adam and His people includes all these, and underlies them; but, it is not defined by them. The vine and its branches, the head and the body, the marriage of Eve to Adam, set forth a union vital with a common life; most real and true, not imaginary and figurative; substantive, not metaphysical; organic, not mechanical and artificial. It is wont to be called mystical because supernatural, incomprehensible to the understanding, a mystery for faith. "This mystery is a great one: but I say it in regard to Christ and the Church."¹

In this union there is no loss of personality: rather a standing upon the absolute ground of personality, the Eternal Person of the Son of God.

There is no loss of identity; no transmuting, interchange, nor confusion of natures; no "being godded in God," as some have wildly said; no taking of responsibility off from ourselves and putting it upon Christ, alleging that our actions are His in such sense that, however sinful in other men, they are pure in us! A gross and fanatical Antinomian perversion of this most precious doctrine. Vine and branches, head and body, Adam and Eve preserve their distinctive identity, personality, and responsibility, intact.

It should be said by way of caution, that the union to the last Adam is spiritual, not physical. The Holy Ghost is the medium of union to Christ: for, He is the Spirit of Christ, proceeding through and by Him from the Father. "He that is joined to the Lord is one Spirit."

¹ Eph. v. 32. Alford.

VIII. It becomes a matter of the last importance to know how men may come into union with the last Adam. By subjective processes, generated and maintained in a man's own thought? These can lay hold of nothing beyond himself. By objective arrangements devised by human societies? These belong to the region of nature. Nature cannot of herself rise into the supernatural. Whatever intercourse existed originally between Nature and the Supernatural was broken off by the coming in of sin. Hence the need of a redeeming mediation. The Supernatural has responded to this need by entering into the bosom of Nature in the Incarnation of the Son of God. Forth from Him as the last Adam, the life-giving Spirit, proceeds a new creation, a renewed race, "the Church, which is His Body." Membership in His Body is union to Himself. The Church is the concrete expression of the life of her Lord, "the fulness of Him that filleth all things in all." To be in the Church is to be comprehended in that life.

Men are introduced into the Church by Holy Baptism. Here is the significance of Baptism. This engrafts men into the Vine, incorporates them into the Body, plants in them the great communion life. This makes them members of Christ, children of God, inheritors of the kingdom of heaven.¹

"Except any one be born of water and of the Spirit, he cannot enter into the kingdom of God."²

The outward sign is joined sacramentally and indissolubly to the inward grace, as the means of conveying that grace. "For ye are all sons of God through the faith in Christ Jesus. For all ye who were baptized into Christ did put on Christ."³

"For in one Spirit also we were all baptised into one body; * * and were all made to drink of one Spirit."⁴

Men can be in union with Adam only as they belong to his race. So, they can be one with the last Adam only by entrance into His Church. Is it objected that this puts the Church between the believing soul and his Saviour? It does; but, it is only as the trunk of a tree is between the root and the branches,

¹ Church-catechism.

² St. John iii., 5. Gr.

³ Gal. iii., 26, 27. Alford.

⁴ I. Cor. xii., 13. Alford.

as the body is between the head and the members, as the race lies between us and the first Adam.

Baptism translates its subject from the old order of fallen nature into the new economy of the Supernatural. It begins a process whose normal ending will be the full entrance upon the life in the spirit at the resurrection of the just. Baptism implants that life in its subject germinally, and initiates a separation from the old life in the flesh. It brings into conjunction all the conditions of a new genesis. What marvel then that the Church has ever called baptism, regeneration? "According to His mercy He saved us, through the font of regeneration, and the renewing of the Holy Ghost."¹

Regeneration constitutes sonship in the family of God. Some insist that regeneration goes before a man's receiving of Christ as cause and effect. This metaphysical speculation has been exalted to the dignity of a dogma essential to the purity of the Faith. St. John disposes of it by reversing the order. To as many as received the Incarnate Word gave He power, authority, right, privilege, to become the sons of God. First the receiving, the believing; then the sonship.² That sonship is constituted in baptism.

IX. Baptism begins a process. What shall conduct it to completion? Baptism plants the new life in its subject. What shall nourish and unfold it to the full? "Abide in Me, and I in you" is the answer of Him who calls Himself the Vine. A double abiding. The branch may abide in the vine; but this does not suffice. It may become gnarled, covered with fungi, eaten with worms; life cannot flow in fulness into it from the vine; it decays, and its fruit is not worth the gathering. The hand abides in the body; but, if paralyzed, the free play of the life-forces from the body into the palsied member is hindered, and it withers away. Men abide in Adam; but, if diseased in body or mind, the grandeur of Adam,

"Goodliest of all his sons, save One,"

cannot come to any proper measure of expression, and they fail to

¹ Titus iii., 5. Alford.

² St. John i., 12, 13:

answer the nobler ends of their creation. "He that abideth in Me, and I in him, the same beareth much fruit; for apart (separate) from Me, ye can do nothing."¹

We must abide in the old historic Church, the new race proceeding from the last Adam; but, if gnarled, cross-grained by self-will; if eaten by pride, unbelief, covetousness; if palsied by heresy; if enervated by sensualities; if diseased through wilful violations of the laws of the supernatural economy: the inflow of the life of Christ into us, in its fulness of power, is obstructed; we droop, shrivel, become unfruitful, and are cast away. Resisting all hindrances, keeping our whole being open to communication with the Vine, we bring forth "fruit unto perfection."

As there is a sacrament of the beginning of this life; so, also, there is a sacrament of nutrition and growth. "For My flesh is meat indeed, and My blood is drink indeed." Twelve months after these words were spoken, when our Lord blessed and brake the bread, and said, "Take, eat, this is My Body;" then took the cup, and gave thanks, and gave it to His disciples, saying, "This is My Blood of the covenant, drink ye all of it;" could the disciples fail to recall the mysterious utterances at Capernaum? Could they fail to perceive that the Master constituted, then and there, a sacramental union between His own Humanity and the consecrated bread and wine? Coming to the Holy Communion with loving, believing preparation, we feed upon the Body and Blood of the Lord. "The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ?" In baptism we are made members of the last Adam. In the Holy Communion the substance, the essence of His Humanity is received by us. "He that eateth Me, even he shall live by Me."

The Humanity of Christ is the matter of this sacrament. "This is My Body." "This cup is the New Testament in My Blood." Not that His Humanity is eaten by oral manducation. Not that the material Body and Blood are received into our bodies. To this crass, carnal misconception of His words our Lord made answer, "Doth this offend you? What then if ye

¹ St. John xv., 5. Gr.

² I. Cor. x., 16. Alford.

should behold the Son of Man ascending up where He was before? It is the Spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."¹ The eating belongs to the life in the spirit. To eat the material Body of the Lord, were this possible, would advantage our fleshly life only, would profit us nothing as to the needs of our life in the spirit.

As to His visible Humanity, Christ is at the right hand of the Father. He appears in the presence of God for us, "ever living to make intercession for us." "And I beheld in the midst of the throne, and of the four living creatures, and in the midst of the presbyters, a Lamb standing as if slain."² To be there, and upon all the altars of the Church at one and the same time, in the same physically local sense, is contrary to the very nature of His Body. Change of the substance of the bread and wine into the material Body and Blood of Christ would destroy the nature of the sacrament. The Humanity of our Lord is continually present in His Church, in His Ministry, and in His Sacraments. They are His organs and media of working in the world. The sacraments have it for their special function to put us into communion with His Humanity, to convey to us the substance thereof. But a physical juncture with Christ's Body is not necessary. The root of a tree needs not to be in contact mechanically with branches, leaves and fruit. It is in them by its organic law. Adam is removed from us by centuries of time. He is not in us by material presence, but by the law of his life. So the Humanity of the last Adam has Its Presence in the Church, in the Ministry, and in the Sacraments not corporeally, but by the law of the Spirit of Its life. He must needs go away that He might be present among men effectively for innermost touch through the medium of the Holy Ghost. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." "The Holy Ghost was not yet given, because that Jesus was not yet glorified." "Touch Me not: for I am not yet ascended to My Father." "Whom the heaven must receive, until the times of restitution of all things." But His departure and remaining in

¹ St. John vi., 61-63. Alford.

² Rev. v., 6, *et seq.* Gr.

the heaven do not take Him from us. "I will not leave you comfortless; I will come to you." "For where two or three are gathered together in My name, there am I in the midst of them." "I am with you all the days, even unto the end of the age."¹

Many define the mode of the Real Presence in the Holy Eucharist in such terms as conclude the duty of peculiar acts of adoration towards the elements and the altar. Why the Eucharist should be singled out for this eminence does not appear. The Real Presence is in the Church, in the Ministry, in Baptism, in all the means of grace as well; and, by parity of reasoning, these all should be signalized in like manner.

The Real Presence of our Lord is that of His Humanity directly, of His Divinity indirectly. The two Natures are not disjoined in the Real Presence; but, the Divine is not present in such special sense and for such use as is the Human Nature. The Humanity is present for particular ends, and the putting ourselves into such attitude as is answerable to these ends involves in itself all the worship becoming the occasion. Loyal demeanor towards the Church as the Body of Christ is the appropriate mode of rendering worship to our Lord in that relation. All suitable waiting upon the official acts of the Ministry is worshipful recognition of the Presence of the Lord in His Ministry. In Baptism, we are not to bow before the font and the consecrated water in extraordinary homage. The whole Baptismal service is worshipful in itself, and recognizes the Real Presence of our Lord's Humanity by the medium of the Holy Ghost. So, the entire order for the administration of the Holy Communion discerns the Lord's Body in the Sacrament, and is itself the fitting worship. The importing into it of peculiar manipulations and posturings mar the integrity of the service, separate the Humanity from the Person of our Lord, are out of harmony with the intent of the Real Presence in the Sacrament, and distract the communicant from both the meaning of the Sacrament and the worshipful use of it. The end of the Sacrament is the participating of the Body and of the Blood. "Take, eat." "All ye drink of it." It is the feasting upon the Sacrifice: Sacrifice finished on Calvary once for all, un-

¹ St. Matt. xxviii., 20. Gr.

repeated, complete, perpetually offered in heaven before God by the Great High Priest as the one all-sufficient plea: Sacrifice present upon our altars as His memorial, celebrated and made before the Divine Majesty in union with the Intercessional offering of our High Priest before the throne. "This is My Body, which is broken for you." "This cup is the New Testament in My Blood:" "this do for My memorial."¹

Some seek to reduce the dogma of the continual Presence of Christ on the earth within the terms of natural law. They find it a vain task, and think they must reject what they cannot formulate as they would a mathematical problem. They forget that the Real Presence belongs to the realm of the Supernatural. It is not a proposition for the reason. It does not contradict it. It is above it. It is a mystery for faith.

C. P. JENNINGS. Pr.

¹ I. Cor. xi., 24, 25. Gr.

LATIN HYMNODY.

No. II.

EARLY MEDIEVAL PERIOD.

J. RAMBACH—*Anthologie christl. Gesänge aus allen Jahrh. der christl. kirche.* ALTONA, 1817-33.

EDELESTAND DU MERIL—*Poésies populaires latines antérieures au douzième siècle.* PARIS, 1843.

C. FORTLAGE—*Gesänge der christl. Vorzeit.* BERLIN, 1844.

E. E. KOCH—*Geschichte des Kirchenlieds u. Kirchen Gesangs der christl. Kirche*, 3d ed. STUTTGART, 7 vols. (i. 10-30.)

BASSLER—*Auswahl alt-christ. Lieder vom 15ten Jah.* BERLIN, 1858.

Other collections cited in the previous article.

Among the hymns which stand on the boundary between ancient and mediæval times, none is greater, or more illustrious, than the Pentecostal hymn,

VENI CREATOR SPIRITUS.

Its authorship is uncertain. It has often been ascribed to the pen of the licentious and tyrannical Charlemagne; but the best critics believe it to be the work of S. GREGORY THE GREAT. It has always been honored with especial dignity by the Western Church, being used at "the coronation of kings, the celebration of synods, the creation of popes, and the translation of relics." It is the only metrical hymn which the Church of England has

officially sanctioned, since it is used in the Ordinal in BISHOP COSIN's well-known version,¹

Come, Holy Ghost, our souls inspire,
And, lighten with celestial fire.

This translation is not in the metre of the original.

Veni, creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.

Qui paraclitus diceris,
Donum Dei altissimi,
Fons vivus, ignis, caritas,
Et spiritalis unctio.

Tu septiformis munere,
Dextræ Dei tu digitus,
Tu rite promissum Patris
Sermonem ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis,
Virtute firmans perpetim.

Hostem repellas longius,
Pacemque dones protinus,
Ductore sic te prævio
Vitemus omne noxium.

Da gaudiorum præmia,
Da gratiarum munera,
Dissolve litis vincula,
Adstringe pacis fœdera.

Per te sciamus, da, Patrem,
Noscamus atque Filium,
Te utriusque Spiritum
Credamus omni tempore.

Sit laus Patri cum Filio,
Sancto simul Paraclito,
Nobisque mittat Filius
Charisma sancti Spiritus.

Come Holy Ghost, Creator blest
Visit these earthly souls of Thine,
Fill with Thy grace, Thou heavenly Guest,
Hearts Thou hast formed by Power Divine.

Thou art the Paraclete, the Dove,
The precious Gift of God most high,
The living Fount, the Fire of Love,
The sacred Unction from the sky.

Thou, with Thy sevenfold gifts of grace,
Art Finger of the Lord's right hand,
The Promise of the Father's face,
Spreading His truth to every land.

Kindle our senses with Thy flame,
Fill our cold hearts with holy Love,
Strengthen the weakness of our frame,
With constant courage from above.

Drive far from us the dreaded foe,
Grant us the gift of perfect peace;
Fearless, with Thee our Guide, we go,
For Thou wilt bid all dangers cease.

Give us rewards of joy and life,
Give us Thy grace forever free,
Dissolve the hateful bands of strife,
And bind our hearts in peace to Thee.

Teach us to know the Father blest,
And own the sole-begotten Son,
Of both the Holy Ghost, confessed
In every age, God Three in One.

Praise to the Father with the Son,
Praise to the Holy Paraclete;
And may the work, by Christ begun,
His Holy Spirit make complete.

¹ Prof. March, by a singular error, ascribes this translation to Mrs. Charles!

Other translations (besides the two in the Ordinal) are the celebrated version by DRYDEN, (abridged in Hymnal, 129),

Creator Spirit, by whose aid ;

NAHUM TATE, (?) in Hymnal 127,

Come, Holy Ghost, Creator, come ;

and WILLIAM HAMMOND, in Palmer's Book of Praise, p. 108,

Holy Spirit, gently come.

BIRD, in his "Songs of the Spirit," gives nine translations.

APPAREBIT REPENTINA.

The author of this grand Judgment hymn is unknown ; though it is certainly as old as the seventh century. It has the peculiarity of beginning its verses with successive letters of the alphabet, like Psalm cxix, and some of the Lamentations of Jeremiah. This peculiarity has not been preserved in other English versions, known to me.¹ Dr. Neale speaks of the hymn as "rugged and grand." Daniel, Neale and Trench compare it to the "Dies Iræ." On account of its length, I give here only the first stanza of the original.

*Apparebit repentina dies magna Domini,
Fur obscura velut nocte improvisos occupans.*

The whole hymn may be found in Bässler, 196, Daniel 1, 194, Königsfeld, ii, 94, March, p. 71, and Trench, p. 290.

At the call of God a sudden, dreadful Day of Doom shall rise,
As a thief in deepest midnight seeks th' unguarded to surprise.

Brief indeed will seem the glory of the world's short, fleeting day,
When that world, grown old and hoary, shall forever pass away.

Clearly then the sounding trumpet all earth's distant lands shall greet,
Calling both the dead and living to Christ's awful Judgment Seat.

Down from Heaven the Judge descending, shining in His majesty,
With His white-robed choirs of angels all the universe shall see.

¹ Dr. Coles, of Newark, gives an Alphabetical version, but not in the metre of the original.

As a thief in the night, when none waketh to ward.

Earth's fair moon like blood shall redden, e'en the sun shall hide his face,
Stars grow pale and fall in weakness, while earth trembles to its base.

Flames of fire before the Presence of that righteous Judge shall gleam;
Skies and lands, deep waves of ocean—all shall perish in that stream.

Glorious on His Throne of grandeur Heaven's great King shall sit in state,
While the trembling¹ ranks of angels stand around, His will t' await.

Hither swiftly shall be gathered all th' elect to God's right hand;
While, like filthy goats, the wicked on His left in fear shall stand.

'Into Heaven's blest Kingdom coming,' to the good the King shall say,
'Take the realm my Father's love prepared for your abode alway.

Kindness most fraternal shown Me, when ye saw Me sick and poor,
Now shall yield reward of kindness with a riches ever sure.'

'LORD,' the just with joy shall answer, 'when saw we Thy bitter need,
When, Thou mighty King of Glory, could we give Thee help indeed?'

'Merciful,' the Judge shall answer, 'were ye unto men distressed;
When ye gave them bread, house, clothing, in My servants Me ye blest.'

Nor the sentence of the wicked shall that righteous Judge delay;
'Into hell's devouring flames depart, ye cursed souls, away!

Often have ye heard Me crying, still I cried to you in vain—
Naked gave ye Me no raiment, while ye scorned Me in My pain.'

Proudly shall the sinners answer, 'Christ, when have we seen Thee poor?
When, Thou mighty King of Glory, have we spurned Thee from our door?'

Quickly then the Judge shall answer: 'When your succor ye delayed
To the needy vainly crying, ye refused your Monarch aid.'

Rushing down to fires perpetual then in woe th' unjust shall fly,
Where their worm shall never perish, where the flame shall never die.

Satan there and evil angels lie in prison gloom and chains,
Where are weeping, wailing, gnashing, cruel torments, bitter pains.

Then the faithful rise with rapture to the skies, their fatherland,
There they seek and find their kingdom, 'mid the angels' glorious band.

Up to fair Jerusalem's city come they, clad in bright array,
Where the light of Truth and Peace is shining in perpetual day.

Xrist the King their eyes shall gladden with His Father's holy light,
While the choirs of saints and angels gaze, and worship at the sight.

¹ Mrs. Charles translates "*tremebunda*" as "*radiant*!"

Yield not therefore to the serpent's frauds, but shun him; aid the weak,
Gold despise and flee vain splendor, if to reach the stars you seek.

Zones of chastity all-gleaming 'round your loins like girdles fling,
Take your lamps all brightly beaming, and go forth to meet your King.

This hymn has been translated by Mrs. CHARLES, Voice of
Christian Life in Song, p. 142.

*Suddenly to all appearing the great day of God shall come,
As a thief at darkest midnight on an unsuspecting home;*

and Dr. NEALE, Mediæval Hymns and Sequences, p. 9.

*That great day of wrath and terror,
That last day of woe and doom,
Like a thief that comes at midnight,
On the sons of men shall come.*

There is still another version by E. E. BENEDICT; and I have
seen in MS. a good one by Bishop WILLIAMS of Connecticut.

BÄSSLER, (a Lutheran minister of Neustadt-Magdeburg, who
gives a German translation of this hymn,) speaks of the original
as "the predecessor of the *Dies Ira*, in the ancient ecclesiastical
form of the rhymeless trochaic Tetrameter, unadorned, epic
throughout, holding itself in strict accordance with the biblical
narration, without any lyric element, and only at the close di-
dactic in words of earnest admonition." (p. 70.)

I subjoin, for the first half of the hymn, an

ALLITERATIVE PARAPHRASE.

| | |
|--|--|
| At the Almighty's call a tearful, | Down from heaven the Judge descending, |
| Awful Day of Doom shall rise; | Dazzling in His majesty, |
| As a thief at midnight, fearful, | Draws his white-robed choirs attending— |
| Anxious, seeks a sure surprise. | Darkened worlds their dread doom see. |
| Brief indeed will be earth's glory, | |
| Born but one bright, beauteous day; | Earth's fair moon like blood shall redden, |
| Burned that ball of brilliant story, | E'en the sun shall hide his face, |
| Blazes brightly, breaks away. | Each bright star grow pale and deaden, |
| | Earth still echoing to its base. |
| Clearly then the clarion sounding, | Flames of fire in fierce commotion, |
| Comes earth's crowded coasts to greet, | Flash forth from that Judge most good; |
| Calling quick and dead, surrounding | Forests, fields, free-foaming ocean, |
| Christ's celestial Judgment-Seat. | Flaming in that fiery flood. |

Grand and good, in golden beauty,
Great I AM shall sit in state;
Glorious angels, guides in duty,
Guards of glory, GOD await.
Here th' elect in hope are standing,
Holy ones on His right hand;
Huddling close, like vile goats banding,
Horrid, hideous sinners stand.

'Into heaven's high halls now going,
Just ones,' so the Judge shall say,
'Join joy's jubilee, still showing
Joyful love to God alway:

Kindness, free from earthly blindness,
Kept ye for Me, sick and poor;
Kingdoms shall reward that kindness,
Knowledge, riches ever sure.'

Listening to Love's wondrous story,
'Lord,' the loved ones cry with joy,
'Let us learn, light's Lord of glory,
Lessons how our love t' employ?'
'Merciful,' the mighty Master
Makes response, 'My might ye bless,
Making men free from disaster,
Ministering to meek distress.'

SANCTI, VENITE.

There is another anonymous hymn, which dates back to remote antiquity, and is certainly not later than the seventh century. Clear, earnest, full of Faith and Love, it is very valuable on two accounts: (1) as testifying to early Eucharistic doctrine, and (2) to the Communion in *both* species.

Sancti, venite,
Christi corpus sumite,
Sanctum bibentes,
Quo redempti, sanguinem.

Salvati Christi
Corpore et sanguine,
A quo refecti
Laudes dicamus Deo.

Hoc sacramento
Corporis et sanguinis
Omnes exuti
Ab inferni faucibus.

Dator salutis,
Christus filius Deo
Mundum servavit
Per crucem et sanguinem.

Pro universis
Immolatus dominus,
Ipse sacerdos
Exstitit et hostia.

Come, holy Christians,
Take Christ's Body, living Food;
Drink the redeeming
Chalice of His sacred Blood.

Saved by the Body
And the Blood of Christ, our King,
Filled with refreshment,
Joyful praise to God we sing.

By the blest Token
Of the Body and the Blood,
Hell's snares are broken,
And we taste the healing flood.¹

He Who gives safety,
Christ, the Son, for God, our Lord,
Earth hath delivered
By His Cross and Blood outpoured.

Offered for all men,
He the Lord of all shall reign,
Standing forever
Our High Priest and Victim slain.

¹ This admirable stanza is omitted by Daniel, and by Neale's translation.

Lege præceptum,
Immolari hostias,
Qua adumbrantur
Divina mysteria.

Lucis indultor
Et salvator omnium
Præclaram sanctis
Largitus est gratiam.

Accedant omnes
Pura mente creduli,
Sumant æternam
Salutis custodiam.

Sanctorum custos
Rector quoque dominus
Vitam perennem
Largitur credentibus.

Coelestem panem
Dat esurientibus,
De fonte vivo
Præbet sitientibus.

Alpha et Omega
Ipse Christus dominus,
Venit venturus
Judicare homines.

Taught by commandment,
Once the Jewish victim's bled;
There, dimly shadowed
Heavenly mysteries were read.

But our Light-giver,
Saviour of our fallen race,
Grants to the faithful
Richest treasures of His grace.

Come, all believers,
With pure hearts and souls draw nigh,
Take the eternal
Safeguard, given from the sky.

He, who the holy
Keepeth as their Lord and King,
Shall Life Eternal
To His faithful people bring.

True Bread of Heaven
Gives He to the hungry here,
Grants to the thirsty
Streams from living fountains clear.

Alpha, Omëga,
Christ, the Church's Lord and Head,
Comes now in mercy :—
Soon to judge the quick and dead!

I know of no other English translation, except the excellent one by NEALE, (Hymns An. and Mod. No. 348),

*Draw nigh and take the Body of the Lord,
And drink the holy Blood for you outpoured.*

There is a very poor German one by Bässler, on page 71 of his book.

EUGENIUS,

who died in A.D. 657, was for twelve years Archbishop of Toledo, in Spain, and presided in the ninth and tenth Councils of Toledo. He has left behind what can hardly be called a *hymn*, but one of the most matchless Christian poems in existence. It is in hexameters, and begins,

Rex Deus, immensi quo constat machina mundi.

The original can be found in Bässler, 195, Daniel i, 190, Königsfeld, ii, 90, and March, 69. The following is, I believe, the only translation ever made of it into the English language.

Lord God, by Whose great power subsists this earthly frame,
Grant now my humble prayer, through Christ's most holy Name.

Give me a watchful heart, thou King and Lord of all,
And on my mind and soul let truth's blest radiance fall.

Give me a holy Faith, from fatal error free,
A pure and steadfast life devoted, Lord, to Thee.

Let me be loving, true, humble, and prudent still,
Quiet in speech, and blest with lips that speak no ill.

Give me a comrade true, a firm and faithful friend,
A servant chaste and kind, sober, not swift to spend.

Let poverty not pinch, nor pain my form distort;
But health and needful food dispel each anxious thought,

Riches I ask not, Lord, nor pomp, nor pride, nor strife,
Envy, nor luxury, with gluttony's foul life.

Let me not mischief do, nor harm to me be done;
But make my will so pure, that evil I may shun.

Let me not wish to do, or ever speak the wrong:
Be Thou my heart's desire in action, speech and song.

Father of Heaven, I pray with showers of bitter tears,
That I may seek to wash away the guilt of years.

Oh! grant me aid, I ask, to conquer in the strife,
And run with even course the race that leads to life.

And when in awful power the Judge of man comes down,
Forgive the sin, that else would rob me of my crown.

Maker of heaven and earth, all glory be to Thee,
Who as the Triune God dost reign in Majesty.

The metre of this translation is the same as that of Hymn 7, in the Hymnal, "*Thy Kingdom come, O God.*" German translations of the Prayer of Eugenius can be found in Bässler, p. 68, and (better) in Königsfeld, ii, 91.

BEDA VENERABILIS.

The memory of this "burning and shining light" of the early Anglican Church should be especially dear to every member of

our communion; and indeed to all who are of Anglo-Saxon descent. He was born A.D. 673 at Durham, in England, entered a Benedictine cloister at the age of seven, and spent nearly the whole of a long life of useful labor in the famous monastery of Yarrow; where he died May 26, 735. I have selected two of his hymns for translation. The first has the peculiarity, (imitated by nearly all its translators,) that each stanza begins and ends with the same line. It is for

THE HOLY INNOCENTS' DAY.

Hymnum canentes martyrum,
Dicamus innocentium,
Quos terra flentes perdidit,
Gaudens sed æthra suscipit,
Vultum patris per sæcula
Quorum tuentur angeli,
Ejusque laudant gratiam,
Hymnum canentes martyrum.

Original in Bässler, p. 198, Königsfeld, ii, 112, and March, 79.

Singing the martyred infant host,
Tell of the babes now passed away,
Whom weeping earth forever lost,
But joyful heaven received to day.
Whose angels on the Father gaze
Forever, in sweet rapture lost,
And yield Him ceaseless songs of praise,
Singing the martyred infant host.

Slain by an impious monarch's might,
Their kind Creator gave them rest,
And placed them in perpetual light,
To reign with saints forever blest.
He gave to each a mansion fair
In His own home, that knows no night;
Those seats of ceaseless joy they share,
Slain by an impious monarch's might.

A voice in Rama loudly cried
A deep lament of bitter woe;
For Rachel wept her sons who died,
With many a tear her griefs o'erflow.
But now with endless triumph crowned,
Victorious over pain they ride,
For whose sad fate, with mournful sound,
A voice in Rama loudly cried.

Fear not, ye little flock so blest,
The treach'rous lion's teeth and power:
Your gentle Shepherd gives you rest
In fields where blooms each heavenly flower.

Ye follow, clothed in purest white,
 The Lamb of God by you confest;
 The impious robber's power and spite,
 Fear not, ye little flock so blest.

And every tear is wiped away
 By God the Father from your face;
 Death comes no more to bring dismay
 To those within the walls of grace.
 For they, who sow with many a tear,
 Shall reap reward in endless day:
 When God their Saviour shall appear,
 And every tear is wiped away

Oh! how illustrious is the town
 In which our blest Redeemer came,
 Where babes first won the martyr's crown,
 First bore for Christ the martyr's name.
 Call it no more a feeble place
 Amid earth's cities of renown,
 Where our new Leader came with grace,
 Oh! how illustrious is the town!

They stand, all clad in bright array,
 Around the Throne of God in light;
 The Lamb has washed their sins away,
 His Blood has made their clothing white:
 Once weeping for earth's cruel wrong,
 They breathed their infant life away;
 Now praising God with ceaseless song
 They stand, all clad in bright array.

There is another English version by NEALE, (*Hymns An. and Mod.*, 53, and *People's Hymnal* 283).

The hymn for conquering martyrs raise.

He omits, however, the last beautiful stanza.

Mrs. CHARLES (*Christian Life in Song*, p. 142) translates only the first verse, given by Daniel,

A hymn of martyrs let us sing ;

evidently supposing that to be the entire hymn. There are German translations by Büssler, p. 73, and Königsfeld, ii, 113.

The other selected hymn of Bede's is for

ASCENSION DAY.

Hymnum canamus gloriæ,
 Hymni novi nunc personent,
 Christus novo cum tramite
 Ad Patris ascendit thronum.

The original can be found in Beda's works, ed. Giles, 1, 88 ;
Daniel 1, 206 ; Königsfeld, 1, 84 ; March, p. 81.

Sing we a glorious hymn of joy,
New hymns let thankful tongues employ ;
Christ, by a road before unknown,
Mounts upward to the Father's Throne.

He passes in triumphal state
Through highest Heaven's eternal gate ;
Who by His Death took death away,
While scorned by men of mortal clay.

Attending His majestic way,
Celestial hosts in bright array—
Angelic guards with rapture come
To bear the King of Glory home.

Th' Apostles, in that mystic land,
Upon the Mount of Olives stand,
And with the Virgin Mother gaze
On Jesus, bright with glory's rays.

Passing in radiant course on high
The summits of the glittering sky,
He sits upon the Father's right,
The Son of co-eternal might :

And thence shall come in glory dread
To meet the living and the dead,
With power to judge all actions past,
And give a just reward at last.

We pray Thee, at that last award,
Jesus, our sole redeeming Lord,
Amid Thy faithful flock on high,
Sweet Saviour, call us to the sky.

There let Thy Spirit dwell within
Our hearts, made pure from guilt and sin ;
Show us the Father, Vision blest,
And that shall give us endless rest.

There are other translations by Mrs. CHARLES, (Christian Life in
Song, p. 141,)

A hymn of glory let us sing ;

and in Day-Hours of the Church of England, p. 108,

Sing we triumphant hymns of praise ;

both evidently from a different Latin text, from that which I have
used. There is still another by Miss HILLHOUSE ; and a weak
German version by Königsfeld.

PAULUS DIACONUS,

called also Warnefried, was borne at Friuli, in Lombardy, A.D., 730. He retired from the court of the Lombard kings into a monastery, and died about the close of the eighth century. He left to the world a hymn in honor of Saint John Baptist; the first verse of which is very famous, since it afforded to *Guido Aretinus*, the musical scale, *ut, re, mi, fa, sol, la, si*.

UT queant laxis
RE-sonare fibris
MI-ra gestorum
FA-muli tuorum;
SOL-ve polluti
LA-bii reatum,
S-ancte I-oannes !

*That on my harp-strings with their praise resounding,
I may extol Thy servants' deeds astounding,
Cleanse my frail lips, with sin and guilt abounding,
Saint John the Baptist !*

Or

UT-ter, O harp-strings,
RE-ady praise resounding,
MI-ghty disciples'
FA-mous acts astounding ;—
SOL-emnly cleanse lips,
LA-te with sin abounding,
S-aint I-ohn the Baptist.

There is a similar German translation in Königsfeld, i, p. 87.

I think the hymn, as a whole, hardly worth translating. Those who desire to see an English version of it, can find a good one in the *Day-Hours of the Church of England*, p. 260,

*Greatest of Prophets, Messenger appointed
Paths for thy Lord and Saviour to prepare,
Oh ! for a tongue unsoiled, Thy praise and wonders
Meet to declare !*

There is also a German translation by Bässler, p. 74.

THEODULPH,

of Gothic descent, was born in Italy, and died, Bishop of Orleans in France, A.D., 821. It is related that, for some real or fancied offence, he was confined in prison at Metz, (or Angers) by the Emperor Louis the Pious. There he composed this beautiful hymn, and it was sung with such fine effect, as the Emperor was passing to the Cathedral on Palm Sunday, that he ordered the release of the imprisoned Bishop. It is sung in the Latin Church on Palm Sunday, when the procession enters the church.

Gloria, laus et honor tibi sit, rex Christe redemptor,
Cui puerile decus promisit Hosanna pium.
Israel tu rex, Davidis et inclyta proles,
Nomine qui in Domini, rex benedicte, venis.
Coetus in excelsis te laudat cœlicus omnis
Et mortalis homo, cuncta creata simul,
Plebs Hebræa tibi cum palmis obvia venit:
Cum prece, voto, hymnis adsumus ecce tibi.
Hi tibi passuro solvebant munia laudis,
Nos tibi reguanti pangimus ecce melos.
Hi placuere tibi; placeat devotio nostra,
Rex pie, rex clemens, cui bona cuncta placent.
Gloria, laus et honor tibi sit, rex Christe redemptor,
Cui puerile decus promisit Hosanna pium.

(1)

Glory, laud, honor and praise be to Thee, O King, lost man redeeming,
Christ, Whom the noblest of youth with glad Hosannas confest.
Israel's King and illustrious Offspring of David bright gleaming,
Who in the name of the Lord comest, our King ever blest,
Heavenly singers in accents of worship Thy Name still are praising,
While mortal man with the voice of glad creation replies.
To Thee the Hebrews, Thy people, came forth their green palm-branches raising,
To Thee with prayer, vow and hymns of joyful praise we arise.

To Thee, for them soon to suffer, their melody's river is streaming;
To Thee, now reigning on high, be our loud anthems addrest,
They pleased Thee with their praise; smile on our worship with love ever beaming.
King of grace, merciful King, by Whom all good deeds are blest.
Glory, laud, honor and praise be to Thee, O King, lost man redeeming,
Christ, Whom the fairest of youth with loud Hosannas confest.

(2)

Praise, glory, royal honor to Thee, Christ, Saviour, King,
 To Whom the children's chorus their blest Hosannas bring.
 Thou art the King of Israel, of David's glorious race,
 Who in the Lord's name comest, Thou blessed King of grace.
 On high celestial singers their blissful anthems raise,
 While mortal man and all things created join their praise.
 The Hebrew nation met Thee in triumph with their palms.
 We bow before Thy Presence with prayer, and vow, and psalms.
 To Thee about to suffer they raised their duteous songs,
 To Thee in glory reigning our melody belongs.
 They pleased Thee with their voices; teach us to sing aright,
 O King of grace and mercy, Whom all good things delight.
 Praise, glory, laud and honor to Thee, Christ, Saviour, King,
 To Whom the youth in beauty their pious praises bring.

There are two English translations of this hymn by Dr. NEALE, one in (*unrhymed*) hexameters and pentameters, *Mediaeval Hymns and Sequences*, p. 23,

*Glory, and honour, and laud be to Thee, King Christ the Redeemer!
 Children before Whose steps raised their Hosannas of praise :*

and the other the well-known Palm Sunday hymn in our Hymnal, No. 72,

All glory, laud and honour.

There are German translations in Bässler, p. 79, and in Königsfeld, i, 93.

NOTKER,

the Elder, was born at Heiligau, in Switzerland, A.D., 850, of noble race; became a Benedictine monk of S. Gall; died April 6, 912, and was canonized in 1514. He was the originator of hymns called *Sequences*, sung between the Epistle and Gospel. His most celebrated hymn was composed at the sight of some men in imminent peril of their lives; some say, samphire-gatherers, hanging by a single rope over a lofty cliff; others, workmen constructing a dangerous bridge over a mountain torrent. The hymn is peculiarly Anglican, since it is constantly used in our Burial Service, but has ceased to be used in the Roman ritual.

Mediâ vitâ
In morte sumus ;
Quem, querimus adiutorem,
Nisi te, Domine,
Qui pro peccatis nostris
Juste irasceris !
Sancte Deus, sancte fortis,
Sancte et misericors Salvator,
Amaræ morti
Ne tradas nos !

(1)

In the midst of life
We are in death ;
Whose aid shall we seek with dying breath,
But Thine, O Lord,
Who, with our sins, in strife
Dost justly give us wrath's reward,
O holy Gbd, strong in Thy grace,
Holy and merciful Saviour of our race,
Suffer us not to sink in gloom
To death's dark doom !

(2)

In the midst of life's short day
Comes death's swift disaster ;
Where for succor shall we pray,
But to Thee, our Master ;
Who, for sins that stain the soul,
Waves of wrath dost o'er us roll !

Holy God, Immortal Power,
Saviour and Life-giver,
Doom us not at life last hour
To dark death forever ;
Nor when ends earth's fleeting day,
Let us fall from Thee away !

At the time the *first* version was written (September, 1875), I had not seen any English metrical translation of the *Mediâ vitâ*. I have since seen one in three stanzas, by Rev. H. HOUSMAN in *Church Bells*. The first stanza is as follows :

*As in the midst of life we stand,
Death lurks unseen on either hand,
Ah ! whither shall we fly ?*

*O Lord most holy, God most just,
Let not the souls that in Thee trust
Be lost eternally !*

I know of no other ; but there are German versions by Bässler, p. 89, and Königsfeld, ii, 129.

KING ROBERT OF FRANCE,

was the son of Hugh Capet, and reigned after the death of his father, from A.D. 998 to 1031. His Sequence of the Holy Ghost ranks as one of the "Seven great Hymns of the Mediæval Church," and is used in the Latin Church on the Feast of Pentecost, or Whitsunday.

Veni, Sancte Spiritus,
Et emitte cœlitus
Lucis tue radium,
Veni, pater pauperum,
Veni, dator munerum.
Veni, lumen cordium.

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium :
In labore requies,
In aestu temperies,
In fletu solatium,

O lux beatissima,
Reple cordis intima
• Tuorum fidelium !
Sine tuo numine
Nihil est in homine,
Nihil est innoxium.

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium ;
Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium !

¹ Come, O Holy Spirit, come,
And from Thy celestial home
Rays of Thine own radiance dart.
Come, Thou Father of the poor,
Giver of all blessings sure,
Come, Thou Light of each true heart.

Comforter of all most kind,
Dwelling in each lowly mind,
Sweet refreshment of the soul ;
In our labor giving rest,
In our heat a soothing blest,
Coming mourners to console.

O, Thou ever blessed Light,
Fill with all Thy fulness bright
Faithful hearts that seek Thy grace !
For without Thy fostering aid
Nothing good in man is made,
Nothing harmless in our race.

Wash out what is stained by sin,
Moisten what is parched within,
Heal the wounded with Thy rays ;
Bend the stubborn to Thy will,
Quicken what is cold and still,
Guide the erring in Thy way !

¹ First printed in N. Y. Evening Post, March 25, 1875.

| | |
|----------------------|------------------------------------|
| Da tuis fidelibus | To the faithful every hour, |
| In te confitentibus | As they own Thy saving power, |
| Sacrum septenarium ; | Holy sevenfold gifts impart ; |
| Da virtutis meritum, | Give to virtue, virtue's prize, |
| Da salutis exitum, | Give Thy peace to closing eyes, |
| Da perenne gaudium ! | Endless joy give each true heart ! |

There are many translations of this admirable hymn. In English by Mrs. CHARLES, (*Christian Life in Song*, p. 186,)

Holy Spirit, come we pray ;

Dr. NEALE, (*People's Hymnal*, No. 154,)

Come, Thou Holy Paraclete ;

GERARD MOULTRIE, free but beautiful, (*People's Hymnal*, No. 157,)

Come, Thou, O come ;

CATHERINE WINKWORTH, (from a German translation,)

O Holy Ghost ! Thou fire divine !

Hymns of the Ages, i, p. 51,

Holy Spirit ! Lord of light !

and Hymns Ancient and Modern, No. 128,

Come, Thou Holy Spirit, come.

and a recent one by Dean Stanley.

There are also German translations by Schlosser, in Büssler, p. 94 ; and by Königsfeld, i, 105.

CARDINAL DAMIAN.

Pietro Damiani was born A.D. 1002, one of a very poor and numerous family in Ravenna. His parents regarded his birth as a misfortune, and his mother determined to starve him to death. She was dissuaded from this wicked act by a pious woman, who was the wife of a priest. Strange to say, the child, who owed his life to the benevolence of a priest's wife, was a most active instrument in enforcing the celibacy of the clergy ! He became Bishop of Ostia and a Cardinal. He was an intimate friend of Hildebrand, Pope Gregory VII ; whom, nevertheless, he called *Sanctus Sathanas*, for endeavoring to call him from religious retirement into active life. He was a very devout man, and did a noble act in preventing the dissipated Emperor Henry IV from

divorcing his virtuous wife. Damian died at Faenza, in the year 1072. He has written many beautiful hymns, among others,

Gravi me terrore pulsas vitæ dies ultima ;

a translation of which I have commenced. The following hymn, which begins with the verse,

Ad perennis vitæ fontem mens sitivit arida ;

Claustra carnis præsto frangi clausa quærit anima :

Gliscit, ambit, eluctatur exul frui patria ;

has often been ascribed to S. Augustine, but is in all probability from the pen of Damian. The original can be found in Augustini Opera, Bened. ed., vi, 117 (Appendix) ; Bässler, 212 ; Daniel's Thesaurus, i, 116 ; Königsfeld, i, 22 ; March, 45 ; Mone, i, 422 ; and Trench, Sacred Latin Poetry, p. 315.

For Life's Fount, forever flowing, fainting thirsting spirits pine ;
While the soul in fleshly bondage yearns to burst her mortal shrine ;
Striving, struggling panting exile, to enjoy her home divine.¹

While she groans her griefs and anguish, coming in a cruel host,
Musing, on fair Eden's glory, vanished to her bitter cost,
Present ill augments the memory of the good, her sin hath lost.

Who can tell how great the gladness of the peace that rules the skies ?
Where of living pearls the mansions in celestial order rise,
Lofty houses shine all-golden—radiant couches charm all eyes.

Built of gems alone, most precious, this fair structure brightly gleams ;
Pure gold shines like glass resplendent, light from every pathway streams ;
No confusion, no pollution, no defilement dims its beams.

Winter horrid, summer torrid, never here their terrors bring ;
Never-ending bloom of roses makes a never-fading spring ;
Lillies lighten, crocus crimsons, balsams far their fragrance fling.

Bowers are blooming, plants perfuming, streams of honey ever flow ;
Bulmy breezes bearing sweetest aromatic odors blow ;
Fair fruits never failing, falling ; golden groves in glory glow.

¹Or,

For the Fount of Life perennial thirsted hath the parchèd mind,
And th' imprisoned soul is seeking all the bonds of flesh t' unbind :
Seeks, and strives, and struggles, as an exile, her true home to find.

Or,

At the Fount of Life eternal parchèd minds in thirst must stand ;
While the soul in fleshly bondage, longs to burst her weary band ;
Striving, struggling, as an exile, to enjoy her Fatherland.

There the moon no longer changes, sun ne'er sets, nor fades a star;
But the Lamb of that blest city is the Light that streams afar;
Night and time are ever absent, ceaseless day no shadows mar.

For the saints, as suns all radiant, in eternal beauty shine;
There with crowns of triumph honored, all their mutual joys combine,
O'er the prostrate foe victorious, they the wreath of victory twine.

Now made clear from every blemish, carnal strifes are all forgot;
Body, spirit, soul united, join to praise their happy lot,
Perfect peace forever tasting, ever free from scandal's blot.

Stripped of all their changing garments, here they seek their origin,
Here behold their Lord, the present Form of Truth, unstained by sin,
Hence the vital sweetness of the living Fountain drinking in.

Thence they draw a power of being, measured not by Time's short scroll;
Clear and vivid, joyous ever, they are free from harm's control;
Sickness shuns the ever-healthy; feeble age the youthful soul.

Here they have an endless being, since the passing passed away;
Here they bloom, they grow, they flourish; since corruption saw decay,
And the strength of Life immortal brought to naught Death's mortal sway.

What can they, who know the Knower of all things, now fail to know?
For the bosom's hidden secrets each to each will ever show;
What they seek or shun is mutual—in Love's unity they glow.

Diverse the reward of merit, seeking which in toil each strove;
But love makes its own the pleasures, which its dear companions love;
So the joy of every spirit common joy of all shall prove.

Where the Body is, by right the gathered eagles waiting stand;
Thus have holy souls refreshment with the angels' glorious band;
Citizens together; eating one Bread in one Fatherland.

Ever full, yet ever longing, holy souls have all they need;
Never vexed by surfeit's loathing, never pained by famine's greed;
Eating still they never hunger, hungering still with joy they feed.

Ever with melodious voices Heaven's new harmonies they sing;
On the ravished ear ecstatic strains from harps all-golden ring;
To the King, Who made them victors, worthy songs of praise they sing.

Happy soul, who sees Heaven's Monarch, seated in majestic state,
While beneath His Lofty Throne the rolling worlds attendant wait;
Sun, and moon, and stars, and planets—giant guards of glory's gate!

Christ, the Palm of valiant warriors, lead me to Thy blest abode,
When I lay aside war's girdle;—when I quit this weary road,
Make me sharer in the portion on Thy citizens bestowed.

Grant Thy strength to one now laboring in the yet unended fight,
Nor refuse, when strife is over, quiet as the conqueror's right,
Let me merit to possess Thee as my Prize in endless light.

Other English versions are by Mrs. CHARLES, (*Voice of Christian Life in Song*, p. 191),

In the fount of life perennial the parched heart its thirst, etc.

CENTO, (*People's Hymnal*, No. 484) part of the hymn,

For the Fount of Life Eternal ;

WACKERBARTH, (*Med. Hymns*, 2d Edition, London),

There nor waxing moon, nor waning.

There is also a translation by Sylvester, p. 1114 ; and German versions by Königsfeld, i, 23 ; and Simrock, in Bässler, p. 97.

I venture to add¹ a few lines of my own, suggested by a well-known hymn of PRUDENTIUS.

Cease, mourners, your sad lamentation,

And wipe every tear-drop away ;

For Death is our Life's renovation,

The dawn of Eternity's day.

Not long will this weary life linger,

Not long shall we smart 'neath the rod ;

We feel soon the touch of Death's finger,

That points to the mansions of GOD.

Why then should we tremble and shiver,

When near us that dark current streams ?

Far, far o'er that dark rolling river

The Light of Eternity beams.

O earth, that as mother once bore us,

In peace on thy breast let us lie ;

For thou in thy love must restore us

To answer the call from on high.

LORD, grant us a Rest that's eternal,

And let ceaseless Light on us shine ;

Till in Thy blest Kingdom supernal

We gaze on the Vision Divine.

Then, then like the fond child returning,

O FATHER of Light and of Grace,

The soul, for Thy love ever yearning,

Shall spring to Thine endless embrace.

So cease every mournful complaining,

And dry every sorrowful tear ;

For Death is but Eden, regaining

The spring of Eternity's year.

JOHN ANKETELL.

¹ In memory of a dear little girl, recently departed this life.

THE SUPERScription ;

THE STUDY OF IT AN AID IN PREACHING CHRIST CRUCIFIED.

I propose to consider the Superscription over the cross written in these three languages, Greek, Latin and Hebrew, in connection with the preaching of the Gospel.¹

There are to be found in the Bible only a few passages, and in the Old Testament these are of a Messianic character, that are printed in Capital Letters. The most striking part of the Superscription over the cross, having the nearest relation to the office of Christ, is one of them.

Before the discovery of the art of printing, books were either the product of the pen, carefully written on parchment ; or of the stylus, from which, as we know, our word *style* is derived, sometimes graven on wax tablets, and hardened by some process, so that they could be used for reading or study.

That the eye might readily catch the words, and the *event* or *truth* be impressed upon the mind, certain texts of Scripture were adorned with highly ornamental letters called Illuminated, the words, "This is the King of the Jews," received finer and more exquisite touches. For a like reason, after the discovery of printing, these were printed, as may be noticed in our Bibles, in large leaded Capitals.

These marks of more than ordinary care in the way of illumination, and which appeared afterwards in the use of large type,

¹ And a Superscription also was written over Him, in letters of Greek and Latin and Hebrew, THIS IS THE KING OF THE JEWS. St. Luke xxiii., 38.

We preach Christ crucified. I. Cor. i. 23.

show how the Divinity of Christ, which more clearly appears at the Crucifixion, than in any other part of the Bible, has ever been held in pious, reverential regard by the Church of God.

The keenest and most direct insult was intended by the Superscription which was written and placed over our blessed Lord in mockery. That it might be general; that the people of the nations which frequented Jerusalem might all, and alike, share in derision, it was written in the letters of the most widely diffused languages of the day, Greek, Latin and Hebrew. Though thus intended as an insult it lost all its effect as directed against the dying Saviour. He had never denied the truth conveyed in the words. Only a few hours before, Pilate asked Him, "Art thou the King of the Jews?" and He answered and said, *thou sayest*—a phrase, or idiom, which in the original implies a truth or a fact previously affirmed. When the greatest of scenes which earth has ever witnessed was over, the mocking title, an intended insult, through the wrangling of those who stood beneath the suffering One, was changed to an honor which prophecy had bestowed upon Him: "Then said the Chief Priests of the Jews to Pilate, Write not The King of the Jews; but that He said, I am King of the Jews. Pilate answered, What I have written I have written."

While it may be suspected that Pilate intended to punish or humble the Jews who had driven him to act contrary to his better convictions, it is our privilege reverently to believe that it was Divinely ordered, that our Lord's real character and office were thus to be recognized by the heathen ruler, and presented to the world in such a way, that then and ever after He should be proclaimed, as holding His rightful kingdom.

Let us examine, in connection with what we have said in regard to the Superscription, the relation of these three languages to the word of God. A stronger plea, we think, cannot be offered for a thorough classical preparation on the part of those who are looking forward to the Ministry.

There is undoubtedly an affinity between the Greek and Latin languages striking enough to show that they have common origin. In the period of the world's history when first used, these were more distinctly separate than all other dialects of the Indo-European tongues. There was as much individualism in the

Greek and Latin, though of the same stock, as in the Hebrew, the branch of another, and an earlier stock. They cannot be confused: like Pilate's Superscription it was Greek, Latin, Hebrew, each language separate, and distinct from the other.

Why was the Superscription written over Him in letters of Greek?

Three great epochs mark the progress of the Greek language. The impetuosity and glowing imagination of its youth are shown in the poetry of Homer, and the prose of Herodotus. Attic elegance with a purity of diction which it was almost impossible to corrupt was in its prime when the earlier Greek tragedies were written, and the prose of Thucydides, Xenophon and Plato was carefully studied. Then came the decline. The Macedonian had conquered all before him, and war, ever a corrupter, as peace is a promoter, of purity of language in a people, brought about, as we learn from history, other changes. A little later, we read of the Roman eagles flying everywhere, and what was once a country, one in language, manners, customs, was broken up, as the price of conquest, into petty independent states. There was a commingling of armies of soldiers, a gathering, levied from every quarter, then, as a consequence new colonies were formed, large cities were peopled from every part of Greece. An influx also from foreign lands brought about changes in the dialects of different communities, and of necessity these changes were reflected in their books. After these epochs another dialect came in the place of the Attic, which was still comparatively pure. A migratory spirit, a part of the patriarchal nomadism which had been for years at rest, sprang up among the Jews. Jealous in everything which concerned their own history, when they became acquainted with the Greek language, they spoke, as foreigners speak another tongue, as Hebrews. It was impossible for a son of Abraham to use the Greek without introducing peculiarities of his own venerable Hebrew language. The same thing may be now observed in our own country, especially in our larger cities. Germans just arrived, if educated and of the higher classes, give you the pure language of their country. After a residence of a few years they imperceptibly introduce many English phrases and words, so that to some extent a new dialect exists among them, different in many

respects from that which was spoken in the Fatherland. In almost a similar manner the Jews came in contact with the Greek, and were conversant with his language in its later form. New subjects in religion were introduced. Foreigners of the Hebrew stock were required to treat of sacred topics upon which the mind of the native Greek had never before been employed. The Old Testament, written only in Hebrew, was a new teaching to them. In the whole range of Greek literature there was nothing like the Old Testament. In this way, almost miraculously there sprung up, like the Americo-Germanic, the Jewish-Greek, to which the name of Hellenistic was given. The first product of this idiom was the Septuagint, the version of the Seventy of the Old Testament Scriptures, commenced at Alexandria, and completed during the centuries preceeding the Christian era. Remembering now that Greece had become accustomed to all these changes, that Greek in its various forms, for all of them were still in use, was absolutely the language of the world, and also, that large numbers who spoke it were constantly visiting Jerusalem, it will readily be seen how appropriately "This is the King of the Jews" should be written in Hellenistic Greek.

Why was the Superscription written in Latin?

At the time of the Advent of our Lord the obscure city which between six and seven hundred years before had been founded on the banks of the Tiber had become, under the first Emperor Augustus, the mistress of the world.

In the course of Roman conquest Greece became subject to Rome, yet as it were in compensation for this degradation and consequent loss of political power, the Greek mind triumphantly asserted and maintained its supremacy in the realm of pure thought. Athens became Rome's Mecca, to which the best and wisest of her sons devoutly turned their steps. Her best epic poet, one of the noblest that ever wooed the Muses, drank deeply at the fountain of her poetry, for the Bard of Mantua found a model in Homer, as also did Cicero in Demosthenes. The Latin therefore, in one respect, stood *lower*, even if in another *higher*, than the Greek. Lower in the abstract pursuit of Philosophy and pure Science, in which the greatest maturity of mental power is demanded, and in which the Roman never became distinguished.

The Greek, which like the cimeter of the Turk was of such exquisite temper that it could sever the floating gossamer, was the language to analyze and define, especially in the field of metaphysical speculation. The little corner whence this language arose was the school of the world, as Cicero terms it.

But there were other points in which the Latin tongue stood higher. The dark mazes of speculative philosophy bewildered the mind as to the future. In them the wearied, troubled votary found neither rest nor peace. To deal with the human mind in this respect, the Latin was higher than the Greek. Higher, in that a Divine Revelation having taken the place of speculation, it exposed by the comparative simplicity of its parts of speech, the folly of the Cynic and Epicurean alike, and exhibited in a popular style the one true object of life.

Moreover, in no other nation was the influence of language more marked than among the Romans. With the progress of their arms, the use of the Latin tongue was more widely extended. It was universally the language used, "*de jure naturæ et gentium*." Country after country was more or less influenced by the teachings and sentiments of Rome. Italy then, as Paris now, gave fashions, while her dignity and standing in letters, led to the establishment of laws, which in a greater or less degree retain a pre-eminence in all the technical books on Jurisprudence that have since been published. *Quid sint Entia moralia; quæ eorum causa, qui finis? Modus eadem producendi? Eorundem operatio et unde?* were legal questions fully and thoroughly discussed in Latin early in the history of Rome.

Pilate acknowledged the claims of the Greek, as the current language of the day. He asserted the dignity of the Latin as the official language, which was exclusively and inflexibly maintained and used in the administration of civil and military government.

There was no clashing between these languages, both were suitable for the Superscription; for the former was still the vehicle of wisdom—"the Greeks seek after wisdom"—the natural idiom of the scientists of those days; the latter was the legal language which was used in all civil transactions. No other was so well adapted to show that "the fullness of the time was come." The

general peace within the limits of the Roman Empire was due to its spread. As the exponent of law, by its simplicity it showed the nullity of the worn out superstitions of heathenism, substituting a series of words and phrases and idioms, every way suitable for a simple, calm and rational faith. The use of the Latin as an ally in converting the world was shown when the Roman read at Calvary in his own dialect, "*Hic est Rex ille Judæorum.*" Then the power of God was seen and felt by a nation which, though civilized, had never before known of the Messiah; for those words thus written indelibly in the three leading languages of the day, which Pilate himself could never efface from the annals of the world, were to awaken in the soul of man, and for all time, a new sense of religious life and duty by a Redemption, through the death of the Victim over Whom in intended mockery they were placed.

Why was the Superscription written in Hebrew?

Two objects the inspired writers of the Old Testament keep continually in view. First, and specially, by the gradual development of the scheme of Prophecy, with regular and constant declarations of the law, to direct attention to a future Messiah; and second, to hold this Messiah up as a beacon of trust and hope in such a way as to turn men from idolatry with all its forms of vice and error.

Sunk in idolatry neither Jew nor Gentile could have any pure elevating conception of the Messiah. The etymology and derivation of such a phrase as Messiah in its entire history implied purity, a consecration by unction, and was in itself a protest against idolatry.

Was the Hebrew language fitted for these purposes? In the forms of its words, and inflections of its parts of speech, it is the most natural and regular of all languages. The words and their grammatical structure show an intimate relation between it and other Semitic languages. All of them are simple and easily learned. Not subtle like the Greek, not technical like the Latin, it is better than either of them for didactic instruction. In the original Hebrew there is an emphasis in the expression of the Ten commandments that is lacking in every other into which they have ever been translated. It is the language of command, en-

treaty, warning and encouragement. It brings out fully the energy, beauty and grandeur of each author's conception and style. The parts of the Old Testament not Chaldaic are simple and easily translated. Jeremiah, in construction, is no more difficult than the Pentateuch. Let the primary signification of the few Hebrew verbs be gained, with the now common use of the accents, all the other parts of speech are easily mastered, and by the meaning of the verb, the position of the accents, and the number of letters contained in the word. The Chinese in the Eastern and the Welsh in the Western group of languages are hardest to learn, owing to the lack of uniform vowel sounds, which in the Hebrew is now amply supplied by the Masoretic notes, and the constant blended use of the most difficult consonants. The Hebrew language is grandly heroic, and the cadence of its parallelisms falls gently upon the ear like harmony in music, and gives, in turn, every variety of Poetry. Its forms of verse, unlike either the Latin or Greek, are really a combination of both, giving the essence of the purest lyric poetry which is thus the offspring of inspiration and true elevation of thought. In the poetical Hebrew books there is hardly a line but may be combined with the music of the harp, and the antiphonal singing of the choirs of Priests and Levites.

In Hebrew verse, more than in prose, the Jehovah is somehow mysteriously blended with the Messiah. Christ in His Incarnation, Christ before and after His Resurrection, Christ in His Divine and Human nature, Christ as a Prophet, Priest and King, Christ conquered by death and His conquest over death and the grave. Messiah is the word used in connection with Jehovah, but Messiah and Christ are synonymous terms. The Hebrew MES-SIAH in the Old Testament, without the New Testament CHRIST, is simply a mythical being. He becomes a living power in the history of the race when He is made known to us in the birth, life, and death of Immanuel, Jehovah our Lord.

Each Evangelist is very careful to give the whole of the title, while St. John and St. Luke tell us in what languages it was written. St. John reverses the order, naming the Hebrew first. "This title, therefore," he says, "read many of the Jews, *i. e.*, a large number of the Jews, for that is the meaning here, and he

gives a reason, because the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, Greek and Latin."

Our Heavenly Father wisely arranged that the scheme of man's redemption should be declared to the world under the forms of Jewish and Christian dispensations, not by the variable media of oral tradition or instruction, but by the written languages of the most ancient peoples of the world. The dealing of God towards His creatures made known to the world by a written revelation, so that it could be read by all, as it concerned the eternal welfare of all, is not cut up into separate and distinct parts. The Church in Eden, and the Church in the world now, is, and ever has been the *one* Church of God. He who created man in His own image has no distinct different methods in effecting his salvation, otherwise there would be no unity of purpose, whereby man could regain the Divine image which he had lost by sin. The first part, therefore, of this *one* scheme, which is called Redemption, and in the Old Testament is written in Hebrew or Chaldaic, is an exponent of Gospel truth, gemmed as it is with the precious jewels of Messianic predictions throughout, even as the Gospels and Epistles written in Greek are the completed embodiment of Christian doctrine.

The Law and the Prophets were as the dawn before the sun-rising, for the dawn is a part of the day equally with the meridian glory of the sun. They gave the heathen world a superior religious knowledge, and awakened peculiar hopes of a deliverer. In proportion as this knowledge was spread by the Old Testament, the Jews were able through these writings, and by personal intercourse, to bear witness to the very highest moral standard, and to the purest type of worship.

These three languages thus conjoined serve to illustrate admirably a principle in the Gospel narrative, their joint use at the Crucifixion giving the only possible solution to what has sorely perplexed the minds of learned men. The principle is this: There is an agreement in the narrative portions of the Gospels which appears first at the Baptism of John, and then as if anticipating what would be written over the cross, and the effect of the Crucifixion upon the world, reaches its highest, grandest point in the account of the passion and death of our Lord. The ratio of

agreement is in exact proportion to the nearness of events relating to the Crucifixion of Christ. After this also, as if in honor of the triple title, very few coincidences appear in the account of His burial, resurrection and ascension. Quotations from the Old Testament, especially those having reference to the sufferings and death of our Saviour, are not only taken from the Hebrew language in its purity, but there is seen in them a remarkable verbal agreement also, differing only a little from the Hebrew and Septuagint. Writers have noticed this agreement and have been unable to solve the reason. May it not be that they have wandered from the cross and lost sight of the full meaning of the Superscription which Pilate placed over our Redeemer?

We may not agree fully with the early writers of the Church in their estimate of the three languages over the Cross. With them we may safely declare, however, that used as these were for the Superscription, they serve to explain the unity of the Apostles' preaching, which did not have a beginning in fullness of power until Pentecost. A unity which boldness and zeal for Christ and Him crucified made firmer. Not tame nor fearful, nor of a kind which through cowardice was necessarily quiet and peaceful, but a unity begotten at the Cross which would in time destroy every ancient system of error and advance Christianity in power and blessing. They had been the witnesses of a life and death alike wonderful, and were only concerned how "every nation every coast" might share in the ransom which should redeem them unto God.

These languages were an early recognized symbol of the Trinity in Unity. *Three* to meet the cry of divers nations to bring them to the *One* household of Faith.

The Scripture appointed for the Epistle on Whitsun-day should convince every churchman that the great marvel of Pentecost is the Gift of Tongues. We should bear in mind that the nations mentioned in the Epistle were near kinsmen to the Greek, and Roman and Hebrew.

In the calendar of the world forty days had passed since the disciples read the title put up by Pilate. They waited ten more of the coming of the Holy Spirits. In their spiritual history this was no wearisome gap, for the time was spent in a ceaseless ecstasy of worship.

With fearful hearts the disciples read the Superscription on the Cross, but when they were filled with the Holy Ghost they could not but speak boldly and with other tongues of the event at Calvary.

Through some immediate, divine impulse the Apostles and disciples were *standing together*, waiting with eager hearts for that power from on high, direct from the third person of the ever Blessed Trinity, imparting a miraculous gift of utterance. It is ranked by St. Paul with wisdom, prophecy, helps, governments, the *gifts of the Spirit*. A Revelation of the Divine Will swept down from Calvary, for Jesus was never a moment out of mind, and a sound as of a rushing mighty wind became the outward and visible sign of a spiritual creative power which would restore all that was lost in Eden, and harmonize the confusion of tongues at Babel and thus become the witness of a restored unity of speech. The Divine Glory, most probably the Hebrew Shekinah, reverently translated *majestas Dei*, *præsentia Dei*, *Spiritus Sanctus*, appeared in tongues like as of fire, and these were διαμεριζόμεναι γλώσσαι distributed tongues, not here and there upon a person, but upon every one of them. Contrasting Babel with Pentecost, Grotius aptly says: "Pœna linguarum dispersit homines, donum linguarum dispersos in unum populum collegit." Whether we believe with St. Augustine that each disciple spoke all languages, or with St. Chrysostom that each had his special language, to indicate the country which he should evangelize, we may reverently conclude with both, that the special object of Pentecost was that Christ should be preached among all the nations of the world.

When St. Paul commended his calling to the Romans; when he declared himself a debtor both to the Greeks and barbarians; when he preached Christ crucified both to the Jews and Greeks, when he said that from Jerusalem and round about unto Illyricum he had fully preached the Gospel of Christ, we have a tacit acknowledgement that he must have known, to accomplish this work effectually, many dialects of the three languages of the Cross.

Among the early writers of the Church there are many allusions to the languages of the Superscription in almost every treatise and discourse, upon the Pentecostal gift of tongues.

It has been the design thus far to give the reasons why the words of the Title, "This is the King of the Jews," were written in three languages, and we think we have also fully shown that as redemption would have been incomplete without the Holy Comforter, so the gift of tongues at Pentecost came in as a help to secure this inestimable blessing for man.

Strictly speaking, a classical education comprises only a knowledge of Latin and Greek. It is thus limited in this country. In Europe, however, the Hebrew language is included, with a fair attainment of all the branches usually taught in the Universities.

Theology or Divinity includes all that may be comprised in the word *Science*. In revealed Theology we have from revelation alone, a scientific statement of the existence, character and attributes of God. Our duties both to Him and man are represented not on the same exact basis as these, but as flowing from them, and therefore are considered a part of Theology. Now what is the *source* of our knowledge in Theology? As Ministers of His Word, which word is the only *source* of divine truth, is it presumable that all study ends when we are admitted to Holy Orders? That our time must be taken up with parochial duties, the paramount one being preparing and delivering sermons? The very titles of respect from the lowest "Reverend" to the "Most Reverend" in England, and "Right Reverend" in this country, imply more or less attainment in the Sacred Science of Theology. Those who enjoy such eminence are, or should be, in every sense of the word, *Scholars*. We certainly need every aid that learning can give that we may be "able Ministers of the New Testament." After Ordination we are to show most fully the greatness of man's need in the means employed by Divine Wisdom for his salvation, Nothing so brings home to each heart the exceeding greatness of the Love of God towards us as the contemplation of the Divine tenderness and compassion of Him who came to be our Peace.

Manifestly a critical knowledge of the three leading languages of the Bible can never be out of place. A critical examination of every Messianic prediction in the original will be an incalculable aid in preaching. Everywhere and to all of every language, the Death of Christ, and His connection with the history of God's chosen people must be set forth. He must be preached as the pro-

pitiation for sin, the ground of all our hopes of pardon and peace. Calvary is not a single isolated spot in the world's history. The Cross cast its shadow upon the world past, in the offering of Isaac, as it saves and blesses man in the world now, and will secure his eternal happiness in the world to come. It is only through the ancient and venerable Hebrew language that we have been taught that man was created upright and in a state of probation; that he sinned and fell. There are mines of wisdom still unexplored in that language which may show more clearly than we have ever yet known, the fulness of His Vicarious Sacrifice. From the Scripture in the original tongues we have learned that the merit of His coming sacrifice began to be pleaded in heaven by the one unchanging High Priest, and that bloody sacrifices were appointed on earth to typify the one meritorious sacrifice to be offered in God's good time, and to keep alive amongst men, faith and hope in the promise of a Deliverer. In that old language we have been taught that faith in a coming Saviour, manifested in the rite of sacrifice, was the ground of acceptance with God through all the ages which preceded the actual advent of our Lord in the flesh. The Hebrew language alone teaches us the grand truth that the promised Saviour was the object of the faith, the hope, the longing of Patriarch and Prophet, and "all the holy and humble-men of heart," during the centuries of expectation in which the gracious designs of the Most High were being accomplished.

The Hebrew language gives us these central facts of man's redemption. May we not also speak as warmly of the Greek language?

There is given to us in the New Testament, in the very language in which it was written, the pure, unfalsified doctrine of Jesus Christ. Through His Person, Offices, and above all His Merits, we learn the exact state into which man is brought by the Redemption. We receive our knowledge of the works of Christ, and may quaff the waters of life in their purity at the fountain-head of Inspiration, or obtain all we know of every Divine Institution for our restoration to Spiritual Life through streams that have not been corrupted by errors and false translations.

Which of the many translations of the New Testament extant is correct? No man is able to give a proper answer to this ques-

tion, unless he is able to read and translate correctly the Scriptures in the original languages. Besides the many translations which have been given to the world, none equal to the one prepared "Bye his Majestie's Speciall commandment," we shall be called upon to judge of the correctness of the work "The Bible Revision" which is now approaching completion.¹

Early in 1556 there appeared at Geneva a work entitled "*Novum Testamentum Domini nostri Jesu Christi. Interprete Theodoro Beza.*" The lectures connected with this work were based on the Epistles and came directly in conflict with the Latin Vulgate. Ought we not to be able, using the Scriptures constantly in our ministry, daily comparing spiritual things with spiritual, to judge whether Beza's or the Vulgate is nearest the original.

We have said nothing of the aid which the constant study of the languages gives, in gaining a knowledge of those more modern. It makes the way easy for such studies, and as we believe, gives the clergyman greater power among "all people." We have in mind the lamented Keith, a critical and exact scholar, a loving and retiring spirit, the best part of whose ministry was spent in preparing a translation of the Scriptures; and with us there can be no better "recommendation" for the new Bishop Elect of China, S. I. J. Schereschewsky, D.D., than that he has already translated the whole of the Scriptures into Chinese, making it easier work for himself and missionary co-workers to preach Christ and Him Crucified to the heathen world. Three nations among us—the German, French and Welsh—are, especially in matters of religion, more or less clannish. And though they are in a transition state, and in the nature of things each succeeding generation makes nearer approaches to the English language, and gradually loses the facility of speaking their own correctly, they need meanwhile services in their own tongues. There are only a few clergymen born in this country who can read the Service and

¹ It never will, it never can take the place of the Authorized Version. The American Church, on the score of scholarship, ought to have taken a prominent part in the work of Translation. We have a number of silent, "unknown," scholars who could have helped on the work right well.

preach in French and German. Only *one* to my knowledge, and he was brought into the Church, and educated by Bishop DeLancey, who can read and preach in the Welsh language. There are fields almost everywhere among these people "white to the harvest," yet we are compelled to neglect them, as the farmer leaves the weeds, briars and thorns in corners of the fences which he cannot reach, because we are unable to put in the sickle; or what is equivalent, preach to them in their own language, and garner them up for Christ.

The Hebrew language, as a language, was never studied less, or was never more corrupt than in the time of Christ. This enabled the bigoted and corrupt sect of the Pharisees to teach that over and above the law as made known to Moses, and by him committed to writing, there were other communications made in unwritten traditions, and both were to be taken together. The *unwritten traditions* were studied and remembered far more than the *written word*. In St. Mark vii., we have this attempt of the Pharisees exposed and condemned by our Saviour. God commanded one thing, the Jewish Rabbi another, and a man might choose the latter though his own Father and Mother starved in consequence. Neglect of the Greek and Hebrew, and the almost idolatrous and superstitious exaltation of the Latin tongue was the foundation of the Trentine doctrine of *Tradition*, of the whole system of Papal indulgences, and of the senseless modern advertisement on the doors of their Churches, "To-day you can bring souls out of Purgatory." When the Scriptures are only half read, and the Latin Vulgate alone recommended, when public Prayer is said and the Sacraments are ministered in a "tongue not understood of the people," errors will arise and be promulgated, *ad infinitum*. As with the Pharisees, portions only of the Ancient Scriptures were allowed to be read, and even these were mixed with the unwritten word, so is it with the unrevoked decrees of the Council of Trent; it is to be believed on peril of damnation, as an Article of Faith, that besides the Scriptures of the Old and New Testament, an unwritten tradition is handed down in the Church from the time of the Apostles, which must be received with equal reverence, with the Holy Scriptures themselves. Is it not strange thus to find the Pharisee whom our Lord denounced, whose corrupt doctrine concerning Scripture our Lord condemned, occupy-

ing precisely the same ground on this vital question with the Romanists of our own day !

In the Primitive Church, retained still we believe in Eastern countries, the languages of the Superscription were blended in the form of a Monogram. In the Church of Rome, not only the Title, but every event connected with the Crucifixion is in Latin, the language of their worship.

There has not much been accomplished of late years in the American Church, in the matter of *practical* Exegesis. We have no endowment, "no munificence of a pious Founder" which will enable the American scholar to produce any work bearing upon the investigation and study of Holy Scripture.

We plead for the study of the Greek, not for its own sake as a language, but for its choice literature, leading us from Homer and Demosthenes, to the purer stream of sacred philology. We plead for the study of the Latin, for its sacred literature, and not simply for its mastery as a language, that we may be led from Cæsar, Virgil, and Cicero, to the best sources of Scriptural exposition, which will prove an ally against the insidious encroachments of the modern Church of Rome through her new and equally modern doctrines. We plead for the study of the Hebrew, not for the sake of fully mastering the language, for this will be found a life-long work, but for the purpose of acquiring a deeper knowledge of the Scriptures. Each one of these languages, studied as we have suggested, will open mines of sacred wealth in the sublime literature of the Bible, fill us with the spirit of Patristic interpretation of the Word of God, and make us with the judicious appliances of modern learning, "able ministers of the New Testament."

WILLIAM N. IRISH.

THE FUTURE OF THE PAPACY.

The writer of the following article is a Professor in the University at Florence, Italy. The article itself is given, not, of course, as expressing the views of the Editor, but as affording a fair illustration of a state of thought and feeling in reference to the religious future of Italy, very prevalent among the educated classes in that country at the present time, and for this reason it has been printed just as written. Between the limited and diminishing number of those who firmly adhere to the religious traditions of the past; and the even more limited, but steadily increasing number of those who wish to see those traditions treated with conscientious discrimination—reformed, not simply swept away—the large proportion of the educated classes continue as yet to agree with the former in accepting, without question or inquiry, the claims of the Vatican to be the representative of Catholicity, if they do not even confound Christianity itself with the Papal obedience:—but differ from them in the conclusions which they draw from these premises—and wish to *reject everything*.

The reader will note that the present article is written from the latter point of view; one from which the writer is not led to hope for reform in existing religious institutions of Italy, but to look for a nobler moral future for his country, in *a new religion*. It will, however, be also noted that his conceptions of the new religion needful for Italy, are not so unchristian—perhaps not so uncatholic as he supposes—and that we should ourselves, as American Churchmen, differ from him, in respect more to his terminology than to his principles.

(The reader must bear in mind that the word "Catholic," is used throughout this article in the restricted sense of "Ultramontanism," the only sense in which it is known to the author.)

The close of the present century is destined to witness the downfall of the most ancient of existing European governments, or at least such a transformation of it as will render it scarcely recognizable; and the cause of this historic crisis is evident, when we consider the peculiar nature of Catholicism and the new and fatal stalactic forms which it has assumed since the proclamation of Papal Infallibility. Infallibility denotes immobility, and immobility is synonymous with death. The same process that characterizes nature is reproduced and continued in history, and there is nothing

more simple in its expression than the evolution of human nature. When nature is inactive, the result is sterility and inertia, but when it is active, we have creation of life. Thus we see in the history of humanity, the decadence of all those races and institutions condemned to immobility while the world around them is in motion. There is in Christianity, one essential part, the highest, the most ideal, which inspires it and gives it vitality. All else is merely form and dead letter, which deserves to perish. "The letter kills, but the spirit vivifies," says the founder of Christianity. Catholicism is more tenacious of the letter and the form of Christianity, than of its substance, and consequent upon this evil choice, her days are now numbered.

When the civilization of the world appeared to be arrested in its progress, and ignorance prepared the way for barbarism, Catholicism was all-powerful; it dwelt less upon Christ's moral teachings than on the torments of Hell, and by making scare-crows thereof, held in subjection not only the lower classes, but also those whose vassals they were. Hence came the great favor with which necromancy was regarded and the power it assumed, in the Middle Ages. As the clergy acknowledged the actual existence of the Devil, the Evil One was forced to do, or at least to attempt something which might attest his presence and his power; thus society was naturally divided into two factions—the adherents of his Satanic Majesty, and the followers of God. And in this way, Humanity, left by Paganism, if not in harmony, at least single sighted through a system of supernatural belief, became divided after its acceptance of Catholicism, and entered into intestine controversies, all for a principle, not of pure morals, but of mere dogmatic faith. The clergy, natural representatives of theology, formed alliance with princes, who aided them to assail and persecute their opponents, and thus the gospel law of love was cast away and the religion which was intended to unite, became the instrument of social division, and of fierce persecution resulting in countless hecatombs of victims. If Italy, even now, were governed by a despotic power, willing to second the tendencies of the clergy, we might witness a renewal, if not of Inquisitorial horrors, at least of tyrannical bondage, by which every advance toward rapid progress on the part of society would be checked.

No Italian can forget the fatal supremacy of the Jesuits among us in 1848. Education was wholly in their hands, and it was their business and their intent to impose limits to instruction and to lower its standard. As in the ancient Indian civilization, the Brahmin allowed his prince to exert sovereign sway only on condition that a similar power should be conceded to him, to give or to take; even as the Brahmin sounded the praises of his king and rendered him homage only in proportion as that monarch was disposed to distribute his wealth among the priests; so in modern times the Jesuits made themselves the arbiters of despotic rulers and reproduced in numerous instances, and in a smaller, though more insinuating, intimate and almost familiar degree, the phenomenon of the formidable Pope Gregory VII., who with one word humiliated and annihilated the power of the Emperor of Germany. The Pope was called the Father-General of the Jesuits; and every Jesuit in the despotic little States of Italy, before 1848, was a miniature Pope himself, divested of all paraphernalia indeed, but so much the more terrible, because employing the most subtle art in his secret workings. Catholicism in Italy was reduced to Jesuitism; outside of Jesuitism there was almost no Catholic religion. The Jesuits are not confined to those whose names are enrolled in the books of the Order of Jesus; if their forces could be numbered and clad alike, there would not be so much to apprehend; but in regard to the Jesuits, we may fitly quote the well-known Italian proverb: "*'Tis not the gown that makes the monk.*" The Jesuit is a religious disciple of Machiavelli; he never hesitates to use any means to attain his end, which is, to govern. Jesuitism is responsible for the peculiarly worldly and profane character which distinguishes the Papacy, converting it into an almost entirely political power, which is not displayed by the Pope alone, but by all the Catholic clergy who take possession of education, the better to control society. For this purpose, the College of Cardinals or princes of the Holy Church, is made a kind of political court, not so much to maintain and increase the splendor of the Holy See, as to fortify the person of the temporal sovereign. Such a degeneration of the institution of Cardinals, necessarily causes us to question the use of such a college in the present condition of the Papacy which has no longer a state of its own to govern, and which has banished the law of love from its code.

In a curious book, by Fabio Albergati, entitled *Del Cardinale*,¹ we find the duties of a Cardinal described as follows: "Like a senator, he is a counsellor of his republic, and as senator and cardinal of a royal republic, he is not only obliged to serve the Pope at his councils, but also by executing his wishes, by aiding him to bear the weight of public life, in legations and other duties of state. And finally, not only like a senator of a royal republic, but also like a senator of an electoral government, he has power to vote for the Pontiff. The questions, therefore, universally discussed among nations are, the public wealth and revenues; peace and war, defence and strength, the necessities of human life, which enter and proceed from the state, and provisions relating to the laws." From this description of the duties of a Cardinal in past centuries, it is easy to see how at the present day, under the new conditions which Italian politics have imposed on the papacy, the Cardinal only exists *pro forma*, and will therefore, be one of the first dignitaries to pass away, his office being merely to await the death of the Pope, in order to elect another. Thus, two of the principal supports of the Papacy, the Cardinal who serves it, and the Jesuit who inspired it in its days of omnipotence among kings, find themselves out of employment; the Cardinal of to-day, having little more importance than a priest; and the Jesuit being no longer able to govern as a religious magnate, throws aside his holy garb, turns layman, joins the Society of San Vincenzo, becomes a Paulist, and seeks offices, favors and titles under the new regime.

But all this has evidently nothing to do with religion, which remains *tanquam non esset*.

Much has been written and discussed on the text of the Cavourian formula: "*A free Church in a free State*;" but it may occasionally be urged and conceded, that such a form might result fatally to the Catholic Church, which has hitherto invariably cried: "*The Church above the State*," and which might say, "*The Church within the State*." It is too clear that in this case the kernel must become passive in the active shell. And the appellation of *free Church*, like that of *free State*, results in a perfect illusion, since liberty can not exist between the shell and its kernel save by

¹ Rome: Rufinelli, 1598.

mutual relation and natural spontaneous election, and not by any artificial arrangement or combination. The soul itself, enclosed within the body, is not free from the impression received from that external body, how much less free, therefore, is the Church from the State which is indifferent to it, and which always presses upon and surrounds it on every hand? Far different would be the condition of the Catholic Church after the Cavourian formula, if the Church, instead of being a kind of miniature and mock Chinese empire, deprived of the initiative and of an historic future, were the true representative of an ardent, active, glowing and aggressive religion. Insomuch as the state presumed to reduce and limit its power, this religion would penetrate the entire state, and conclude by investing it with lofty character and new and potent vitality. But this is not the Catholic Church, nor this her religion. She preserves but the rites, the formulas and the priests; the primary soul, the divine afflatus which inspire religion, are extinguished. Who would look to the Pope, the Cardinals and the Jesuits for the expression of evangelical charity? Take away charity to-day from the Christian religion, and what remains that can give it duration? The Papacy in its present aspect resembles some historic mummy, bearing witness to a faith and civilization which have passed away, but which is powerless to revivify either. We can now see that such a corpse harbored in the breast of Italy could not fail to rouse hostility and embarrass her movements. This corpse is still surrounded by its adorers, and there are still those who speculate on it, to gain great prizes; and the new Italy which must needs tolerate this illicit trade in sacred things would be much the better if she could rid herself of this rabble of vulgar impostors. But since diplomacy requires even mortal enemies to be turned to account, we present the spectacle of men respecting and venerating the relics of the Roman Papacy, although we are all thoroughly convinced that if Pio Nono be not the last of the Popes, he will at any rate be the last to occasion much discussion, unless a reformatory Pope should succeed him, and which of the present Cardinals gives us cause to entertain such hope? But when such a Pope does appear, the thing called Catholic religion will disappear and will enter a new religious phase, which shall be acceptable to its few sincere believers and to all good Italians, who will soon be reconciled to religion when it once more

becomes the harmonious inspirer of morality and civilization, instead of being, as at present, the despicable instrument of reaction, by pointing to a past of servitude and barbarism, and suppressing in man, all that he holds most precious, his reason and his conscience.

An intelligent witness of the last Vatican Council, after having recorded his impressions day by day, concludes with the hope of a possible reconciliation between Church and State, or rather between the Church and civil society in Italy. "It is not for us," he writes, "to determine in regard to the Church, how the desired modifications in Catholic society can and shall be comprised within the sphere of the law; even as it is not for us to decide upon the signs of life and the limits of irresistible and fatal progress in humanity. Both the gospel and liberty are plots of fertile ground, bringing forth fruit propitious to every beneficial combination which can unfold their action. The first may be accommodated to every civil law. In the second, every religious institution can find its place. The simple and loyal observance of both, is the secret still unrecognized, from its very simplicity, and who knows whether it will ever be detached from the entangling passions, the fine and complicated conceptions of humanity. The Catholic nations must not only live themselves, but they must not cause the ruin of the other nations; and they must therefore find their moral equilibrium at last. This moral equilibrium, this essential condition of existence, is a need that they feel, finding it neither under the auspices of the inexorable mysticism of the Catholic party, nor in the complete dissolution of all principle. It is not to be found in scepticism, because nought comes of nought; it is not to be found in new divisions, because they engender dispute and angry dissensions, and separating the active party, weaken it, leaving it to reaction and rancor. It will only be found in a profound modification of their manner of feeling, mode of thought, and time in which their civil and religious institutions, revolving around the eternal principles of truth and morality, may learn to live in concord with each other. They are not really enemies, as no two good gifts contradict each other. There is not one truth for religion and another for science. And there is no benefit for one nation which is an evil for another. All these antitheses are artificial and always contain an error. Hence

it is that a true and noble religion, a religion which has a broad and solid basis on earth and a pinnacle soaring to heaven, could not be really and actually opposed to any truth and any good. The Catholic nations should turn themselves to rectify clearly and simply the criterion of good and evil; they should revolt against all artificial evils by which they are oppressed, because they are inclined to clear and simple views of actual evil, and because their forces would be strong to combat it. They should also be led to this contest by the spirit and not by the letter; because the spirit dictates customs, and the letter does not even attempt to correct them. *Quid leges sine moribus?* In order to attain this end, the ecclesiastical hierarchy, should be what it was in the beginning, the expression of all sacrifice and all virtue. To-day, as the State, so also the Church is unable to find outside of herself, the fashions, the forms and the limits suitable to it in the new conditions created for men by history and the times. This is the only sense in which conciliation can have significance, that is, as a point of arrival, and not as a signal for departure. Hence it is for her to find the way to adjust her substance, or rather her faith and her moral, in the new forms, with the greater enlightenment of reason and the new social and civil conditions of the nations; that is to say, she must adjust all the good innate in her, with all the good in science, in truth, in constantly changing customs and progressive humanity. It is for her, in the stormy transitional movement through which humanity passes in our day, to be an aid instead of an obstacle, to be an anchor instead of a reef. Amid this movement, giving rise to grave and complicated questions, which disturb and shake her severely, the Church called a convocation, and reposed her faith, in her States General, and in her Œcumenical Council, ready to find the desired solutions in them; it was most fitting for her here to attain the end towards which the time itself, her own propositions and her destiny directed her. The preliminaries did not respond to the highest demands, and it is still *summa lex* for her, because public safety demands it, to search out within the infinite forces of her internal constitution, perhaps even in her authority, in her skillful aptness for most arduous and labored interpretations contained therein, or what would be still more salutary, in a broad and deep discussion, a means, an element, a feeling

to lead at least to a possible solution of the great problem which concerns alike the life of the Church and the existence of all Catholic nations."

Beautiful and generous words, but too beautiful perhaps to be practical, and too generous towards a mischievous power, which by long evil doing, has lost the power of doing good; for doing good is no longer Catholicism, nor even the old Christianity, but a new religion, to create which such a decrepit body as the Papacy is unfit. In fact, the object is not to change the actual form to such an extent, but to give it another soul; to-day Catholicism is incapable of such a miracle. And some day, if a brave reformer should emerge from the Catholic clergy, he could only succeed through force of opposition from Catholicism, not by inspiration derived from itself. There is a school of literature in Italy, which respects and reveres Manzoni as its head, and calls itself Catholic, with the Catholic Manzoni, author of the *Inni Sacri*, the *Morale Cattolica*, and creator of the magnificent types of Cardinal Frederic Borromeo and Fra Cristoforo in his immortal romance of the *Promessi Sposi*. Undoubtedly, if the term Catholic implies a sense of truth and virtue, and the practise thereof, as Manzoni felt and practised them, every good man should and would be a Catholic. But the truth is, that Catholicism has added nothing to Christianity but forms and fetters, which impede every liberal interpretation. It may therefore be said that Manzoni was a good man in spite of being a Catholic, not by reason of it. His course as an honest man, a man of character and a wise man was fixed, before he reached the age of twenty, when his conversion to Catholicism had not yet occurred. Manzoni doubtless had a religious soul, but it was the soul of a man, a Christian man, if you will, a man inspired by the Gospel, but not the soul of a Catholic, and in so much as he declared himself and showed himself to be specially Catholic, his genius, instead of rising and expanding, becomes chained, debased and confined. There are those who think that the figures of Cardinal Borromeo and Fra Cristoforo, so skillfully conceived and drawn by Manzoni, would be impossible outside of Catholicism. I am bold enough to suppose that, with a few slight modifications, they would be possible even outside of Christianity; that the Stoic virtue of some of the Greeks and Romans would not only have been fully capable of the

sacrifice and nobility of which the two grand Manzonian types are the examples, but setting aside the Stoics, that Protestantism with its pastors, can give us numerous samples of evangelic virtue, by which art well might profit. The *Vicar of Wakefield* has no cause to envy the fortitude and goodness of soul of the Manzonian types, over which, although artistically speaking almost perfect, he has the advantage in being more closely allied to man and to the common daily life that all of us must live. On the contrary, the character which really personifies Catholicism in Manzoni's novel, is that grotesque and yet life-like figure of the parish priest, Don Abbondio, who resembles most of his class only too closely. Don Abbondio is the real representative of Catholicism, even as Cardinal Borromeo and Fra Cristoforo direct us to a more ideal and enlightened Christianity, such as the first expounders of the doctrine of Christ must have felt and preached. But is this Christianity, which still remains in a measure above and beyond the society which guides man, but does not invade all humanity in its most secret fibres, possible to-day? Is it enough, at the present day to preach peace, love, reconciliation, and gospel mediation, in an agitated, convulsed, terrified and hostile world like ours? And is such a form of Christianity, the Manzonian form, improperly called Catholicism, sufficient for the actual needs of society? If it were possible to reproduce primitive Christianity in society, the artificial resurrection of an effete form could not but be transitory, and would not succeed in penetrating polite society. A change is inevitable, but to Catholicism, change is death. The new religion should have the consciousness of the present life, and Catholicism holds itself entirely aloof from this life, and in full contradiction to it. Whatever name may be given to the new religion, the substance of Catholicism which rests principally on the idea of authority, is wrong, for the fundamental principle of any new religion should now be liberty alone; but active, potential liberty, inclined towards progress. And this liberty Catholicism may tolerate but cannot give. To keep Catholicism alive, would therefore necessitate too great a reform; and when this reform was put in practice, Catholicism would find herself so altered that no one could recognize her, and she would appear like a new form of Protestantism.

One of the reforms which seems most urgent and inevitable in

Catholicism is that of the celibacy of the priests. But every one can see that this abolished, Catholicism will lose a great part of her actual character; since the priest, who at present, deprived of family himself, penetrates into the families of others, detecting their secrets, directing their consciences and governing their conduct as a mysterious ruler, had he a family of his own would comprehend the sanctity and inviolability of the household much better, would appreciate men's passions much better, would be less egotistic, and would labor for others besides himself and the Church; also gaining in his morals, the priest made a man, could become of the greatest use to men. Three years ago an eminent priest died in Venice, in the prime of life, Abbé Germano Polo, who, before he died, sent to me an eloquent essay which I published.¹ It is the outpouring of a soul and a generous soul full of Biblical and Evangelical inspiration; if he had lived, he might perhaps have provoked a fruitful agitation among the clergy. But it is lawful to argue that these pages will cause many another priest to think and feel and wish as the young, brilliant, and lamented Polo thought, felt and wished. Permit me to cite some of the most characteristic pages of this important article. Every one must feel the truth and the profound melancholy which pervade it, and certainly, I could write nothing truer or more efficacious.

"I do not ignore the more favorable and exalted side of ecclesiastical celibacy. The man, whom religious consecration has raised above other men, and made a mediator between God and man, should at least have all that is good in man; he should be pure as the Lamb, being daily privileged to touch the flesh of the Lamb. That which is a necessity for others, is almost a profanation for him; he who has the whole world for his family, can have no family of his own; he, who consoles all, should need no consolation. Pure and alone on the melancholy summit to which God has raised him; pardoning all infirmities, without yielding to any, feeling all affections, but obeying only duty, and dispensing joy to all, without being able to partake of the cup he freely proffers to others, and never even shedding a tear. It is a generous conception, a sublime ideal,

¹ THE PRESENT CONDITION OF THE CLERGY. (In the *Revista Europea*, December, 1870.)

a career fit to enflame a noble soul, and which in reality inspires many to the state in which enthusiasm rises to any height and laughs at obstacles.

"But I cannot persuade myself that in the institution of ecclesiastical celibacy, the sole or even the chief motive, was this idea of a greater purity among the priests. We may pardon the monastic spirit of the Middle Ages, its perhaps generous presumption of making themselves wiser and better than the apostles. It is easy for us to understand that in an age when the love of heaven implied hatred of earth, and the charitable negation of the affections and the purification of the spirit the destruction of material things; the priest, if no one else, was obliged to hold fast to that which might appear almost a duty for all. But did men quite forget the apostolic "*melius nubere quam uri?*" And even if it were well to change counsel into precept, and to take the exceptions for the rule, ought we still to seek an ideal, even when experience shows it to be almost vain? Should this passion for human spirituality obstinately blind to the repeated and scandalous revelations of materiality? To say the least, was it prudent to put themselves above the necessities of life, at an age when they knew nothing of life? Or just, that the generous error of a day should be punished by eternal torture? Or human, that a path, which we afterwards discover to be wrong, should close behind us for ever and inexorably. But I wish, both on account of the habit of sacrifice and the as yet unshaken reverence of the people and the minor temptations of society, that these scandals should either become more rare, or be more easily concealed, or else universally known; that these ascetics might not deceive themselves as to the accessibility for all of a height so inaccessible save to the very few, to the privileged ones. But when from Christianity, bought by the love of heaven and our souls to the end that body and matter, and the present life may be forgotten or condemned, Paganism revives, triumph and exultation revive on the very throne of the Pontiffs of Rome; the graves of our martyrs become a sewer; Savonarola is punished at the stake for speaking the truth; and from the dunghill of the Sanctuary, Reform germinates; can the Rulers of the Church doubt that all these outrageous immoralities may be caused by the attempt to impose so high a

morality upon too many, the morality being privileged and exceptional? Do we not think, seriously, now at least, of the time in the Primitive Church, in its first youth, in the indelible freshness of Christian enthusiasm, when the voice of the virgin disciple weak with age, taught the great precepts of charity; in the Primitive Church, I say, priests were priests, although not celibates; and was the nobility of their ministry diminished by the exercise of less sublime duties, or their charity disturbed by the heart-beats of more human affections?"

The Protestant reform, they say, provoked Catholic reform, and the council which formulated it closed Luther's mouth, even while enduring the scandals of the sanctuary. But setting aside dogmas, did the Council succeed in reform? The Council aimed chiefly at sanctioning all that part of the decree of Graziano and of the other pious frauds of the middle ages, that seemed most capable of healing the authority wounded in the breach of liberal example; but in the middle ages, from the obscurity, which favored the bishop, and still more the Pope, the poor priest issued, stripped of almost everything. Now when they required this docility from the priest to make their unity more complete and the teachings of the higher clergy more efficacious, and the primatial authority of the Bishop of Rome more monarchical, the priest could not expect to regain any part of his lost liberty. And to keep him a slave did they not know that the shortest way was to detach him from society? Read the canons of the famous Council and you will see the substance of those disciplinarian precepts producing an increased separation, distance and isolation. The monastic spirit has become definitely the ecclesiastical spirit; between society and the clergy, lies an abyss.

Everything conspires towards this end, even the dress, scrupulous care of which has increased, until it has become an affair of primary, almost exclusive importance; so that the wearers seemingly consider sanctity closely allied to transparent webbed black stockings; and even (we quote from current reports) deem themselves immodest if their sleeves be not hermetically closed at the wrist, and Gospel breakers, if they wear braces: *sint lumbi vestri præcincti*,—you may say, the priest, sober in all things else, should be sober in dress. But sobriety is not stupidity, and I defy you

to find a more stupid figure. No, no, a dark color would fulfil the demands of sobriety, or better still the beard and robe of ancient days: is it right that the priest's dress should be different, and, if ridiculous, all the better? In a society, which has a levelling tendency, as all use it, even in every form, the priest would have become a discordant note! He must have chosen between silence and hisses. Ask the priest travelling by rail what rapturous homage, what exquisite compliments his peculiar coat and three-cornered hat have won him; ask him what fresh ardor of charity is aroused in him by the ill dissimulated scorn, the transparent allusions, the open satire and public insults lavished upon him and his brothers!

Therefore, without declaring that the Council of Trent should have abolished celibacy; not even declaring, if it please you, that they should have retained, ensured and facilitated it; we may declare it anything but right to increase the motives for isolation by the dress; and that the only way to curtail, perhaps to prevent, the inconveniences of the priest's exceptional situation in the midst of society, was, not to increase his monastic spirit, but to educate him to greater charity. For sooner or later, nature avenges herself against any force acting against the very nature of nature. Would you repress human passion? At least, supply its place with divine passion, otherwise, subdued for a time, it will burst forth with greater violence and break out into more shameless excesses; or if there is any shame, it will only be the hypocrite's shame at his discovery. Let me speak, for example, of the woman who renounces all future hopes, the bliss of love, the joys of maternity, and embracing with more lofty motherhood all ignorance, all weakness and all sorrow, spends her life in teaching children, healing the sick, and consoling the dying. Such a woman's heart is occupied, is filled; she has no time to think of love; she forgets that she is a virgin, she feels herself a mother at every moment. But I do not speak of the woman who renounces all these dear things merely to bury herself between four walls, deceiving her heart with no other sentiment great enough to fill it; giving her widowed soul no food save wretched convent gossip, monotonous toil, better suited to wing than to fetter her fancy, or pious practices from which custom and periodic recurrence have stripped all

perfume, freshness and life. Must not this poor woman pity herself, torment herself, defile herself? Or will she be less degraded because her soul alone burns in the flame of impotent desires?

The Jesuitical tendency of modern Catholicism, which under pretence of aiding religious sentiment by the senses, arrests it and entangles it in the senses; cuts it to pieces and grinds it to atoms under pretence of applying it to the rarest emergencies and fugitive needs of life; makes it sterile and petrifies it under pretence of supplying the want of symmetry in humanity, this tendency, this enthusiasm rules the seminary. Instruction, education, social needs, good results, business, sport, all are subordinated to the great thought of external piety. The mother of those youths, whose exuberant and vainly repressed activity during the day renders longer repose necessary for health, would never arouse them long before the sun, to creep from their warm dormitories, chilled and sleepy, facing the cold, damp air of the church in midwinter, to mutter psalms and antiphonals, to send their bright spirits, still dreaming of mother, brothers, and their home, wandering through the close and narrow convolutions of some pious and stereotyped meditation. Nor would their mother, at nightfall, after their scanty supper, and brief and tardy space for recreation, have shut them up in narrow beds to fall slowly asleep, lulled by the monotonous sound of some soporific sermon, or to rub their eyes open to retrace the labyrinth of the morning meditation step by step, recounting aloud the services provided and commanded for their souls. The whole year round there is a throng of offices, masses, sermons and functions, services renewed with censers, candles, altars and choirs, in cathedral and in parish church, and all this to sweep out the dust of the world, which still steals in between the carefully closed seams of those convent bars—those things called Exercises: a series of days, during which all mention of work or play, or I had almost said, of food, is forbidden; nothing but preaching, prayer, canticles, meditation, examination of conscience, conferences and retreats. Beautiful and holy things, but not balanced and ennobled by others which have no place among them, though they should have place! Is it not plain that they mean to make the young student a minister of the altar; but the altar in the most limited and material sense of the word? This young man's country will be his sacristy;

his life will be a chain of vespers, litanies and services for the dead ; to him the ideal priest will be no higher than the ideal sacristan. And if this predominant, almost exclusive devotion render him forgetful of aught else ; if habit, as must inexorably be the case, make these practices so familiar to him, that he only sees their husks ; if the honor of God, thus confined to outward forms be in no wise contrary to his own interest, if by making that honor and this interest keep even pace, he grow to like the life, and evil men think and say that priesthood is a trade and the sacristy a shop like any other ; if this come to pass, how guilty are the instructors of his youth.

The sublime part of clerical education to many people, would be to have power to wrest children from the warm breezes of their home, and from protecting maternal shade the plants privileged to adorn the gardens of the sanctuary ; to keep them shut up in a hot-house for years, and then some fine day, to open doors and windows, to let these feeble flowers be blown by the winds and scorched by the broad light of the noonday sun. Generally they cannot get them until well grown, that is, already corrupt ; and must let them all (here the steward is to blame) breathe the profane air of the world for two or three months, at the risk that family affection may rouse that spark of feeling upon which so many ashes and so much water are thrown throughout the year. 'Tis a less evil that they have the greater part of the year to themselves, that they lack neither cunning nor obstinacy, that at the first dawn of love, the young heart expands and yields itself prisoner ; let a few years pass, and the young Levite may yet become a fool or a hypocrite, despite society and his family.

Oh, tell me, what do seminarians ever talk of but alienation from the world ? And not that moral alienation which is the Gospel ideal and the essence of the priesthood, but that material alienation which becomes odious, blind to how much, whether of good or ill, exists in the world, which is oftenest reduced to a convenient pretext for dispensing with social duties ; which killing affection, kills charity with it, unless charity be something contrary to affection ; which it is not, for it is human affection itself purified and made almost divine. In the conferences, readings, meditations, sermons and exercises nothing is ever mentioned save the ecclesi-

astic spirit ; by this index is recognized, and by this proof is tested, the candidate's vocation ; the order he shall join depends upon the high or low temperature of this thermometer. But after all, what is this ecclesiastic spirit ? Is it an anti-mundane spirit ? No ; it is an anti-human spirit.

To have the ecclesiastic spirit, you must assure yourself that talent is a temptation ; enthusiasm, dangerous ; beauty, a deceit ; art, a lie ; nature, a spectacle for the blind ; patriotism, profanity ; love of liberty, rebellion ; family, an impediment ; affection, a sin ; woman, an auxiliary of Satan ; and society, a common sewer through which all filth is filtered, a desert where every good germ must die of thirst and neglect. To it the priest and the man are not two different things, but two opposite things, like life and death, light and darkness, or health and disease.

But why, oh soul emasculators, why were you not at least logical enough to mutilate everything ? Did you never suspect that the flesh would be less docile in proportion as the spirit was proud and lofty ? You have clipped the soul's wings ; and will you lament, that drawn downwards by the body, it wallows in the mud ? Still recommend angelic virtue to this spotted soul, a martyr's courage to this eunuch : propose as model for his ignorant, inexperienced youth, agitated by passion's breath and worldly contests, threatened indeed by the most delicate offices of his ministry, propose, I say, the almost inimitable miracle of some young claustral saint, multiply precautions, exorcisms, amulets and bars. You will make it wretched, but not virtuous ; impotent, but not chaste. To the greater part your vow of celibacy will be anything but a vow of continence ! And to the few to whom the vow is not a mockery, it is but one profanation more, they will be considered the reprobates rather than the spoiled darlings of the seminary, their ordination will cause you pangs of remorse ; rebelling against your care, inaccessible to your flattery and incapable of persuasion that mutilation is virtue ; that all that is great, good and beautiful in the world is sinful or dangerous. Neither will heroism be an easy task to them : if it were, would it be heroism ? Such men, in the sacred pride of undivided souls, of souls that scorn the meed, will find strength to keep their vow, inconsiderate though it be, and their sacrifice, useless though it be.

Nor is the priests' education better than the seminarians'; college completes what the seminary began, and the lesson is the more efficacious that it no longer consists of words, but deeds. The corner stone of the ecclesiastical spirit is still external regularity; the material part of worship still surpasses every other thought; there is the same hatred of all frank dignity, all unemasculated talent, all enthusiasm that is not fanatic, the same dread of liberty, made yet more vigilant by the instinctive desire to wreak on the weaker the oppression inflicted by the stronger; the same despotism only limited by the caprice they call "*ex informata conscientia*," and reigning so supremely over life, honor, dignity, conscience, soul and body, that there is to-day no more humiliating livery of thralldom in the world than the priest's robe. Still you see that there is some difference between the prior and the bishop; you see that the tendency to become a priest in the base sense of the word, not only continues but increases; even if disgrace with the superior has ceased to be punished by a scowling face, a noisy reprimand or an ordination inconveniently postponed; and a fat prebend vainly caressed, a parish examination idly repeated a dozen times, confinement to a meagre chaplaincy in some unwholesome spot, an apostolic career cut short midway, and as the last resource of justice or light, a suspension *a divinis*, are the present result. This alone excepted, the system is the same. While the three-cornered hat absolves its wearer and approves of countless taints, the least frivolity is a great offence for the wearer of a round hat; while in some, open and disgusting ill-doing is atoned for by an assumption of godliness, the integrity of a whole life does not suffice to protect the appearance of evil in others. Without scandal, sin would be almost null, and to create a scandal in one we dislike, will require almost as much art as to hide it in a favorite. The convenient but cautious loves of some Perpetua may be overlooked, but who can promise the priest the pure comfort of an innocent friendship? To refuse with humble frankness, in the name of conscience, to subscribe to a doctrine repugnant to reason, is an unpardonable crime; it is docility, on the other hand, to subscribe to it with a bold face, even though it may not be sincerely believed, either by him who gives or him who receives it. And above all things, shun society; I say society, but not the world; for how

can human frailty shun the world? Who does not know that the world may be enclosed within four walls, sometimes even more easily than within a public square? The world lurks even in the folds of the nun's wimple and in the scanty larder of the monk's refectory. Shun society, not, God forbid, to retire into a library; the priest's asylum is the sacristy; there, amid surplices, copes, chalices and ostensorii, around the crackling brazier, in company with acolytes and bell-ringers, filling up the records of deaths, christenings and marriages, his mind will be enriched with knowledge more profitable and more ecclesiastic than amid the dangerous shelves, and Heaven knows how profane books, of his library. Shun society, and especially its great truths, its opinions, its aspirations and its feelings. They are all alike, no choice between them. Never imagine that any grain of good can lurk in the world's words and thoughts. Saying "No," when the majority says "Yes," you will never err. If the majority hate you, glory in it, for this hatred will assuredly be your reward. Men of honor, wise men, prudent men may hiss: enough encouragement if bigots and sacristans applaud.

I have told you how priests are made within and without. Do you wonder, now, that they are for the most part such as you see them?

I do not photograph them, I only collect the fragmentary sketches which you yourselves have drawn from time to time.

They are ignorant, you say. Of course; they think that all wisdom is contained in the Bellarmine Catechism. Egotists, and why not? The lower instincts of nature always flourish when the higher are stifled. Insensible! But have they not always been told that affection was a sin, that tears were insubordination? And they have found it most convenient to mistake resignation for indifference, and virtue for impassibility. Spiteful! Good God! Can sufficient harm be said and thought of the enemies of the priests; in very fact, the enemies of God and the Church? They do but defend the cause of God, and a few white lies told with good intention must be forgiven, must even seem meritorious in the sight of God. Will it not all redound *ad majorem Dei gloriam*, if these wretches are left hungry and dishonored? Would you deal leniently with them? Leniently with those who would

make the world a convent; who have no faith in passion, because they have no feeling; who, even if they were not deaf to the flatteries which deceive others, might require to be austere, that they might seem holy, and to cry out against the follies of men, that they might forget their own? And they will be mad fanatics; for woe to the religious sentiment which is not counterpoised by the human, which is not tempered and mitigated by charity! The child's tender hand shall delight in adorning the garments of the Holy Child; and devout kings hasten to add fuel to the funeral pile; and the men of the Church shall dance a fandango by the sinister light of the sacrificial fire. And they will be intolerant. Rooted to one idea, confined to the same set of books, the same journals, the same conversations, they will take the horizon of their own habitation and their own Church, for the horizon of the world; and they will communicate the intractable rigidity of dogma to the least dogmatic of their assertions, oblivious of its inviolable sanctity. And appetite comes by eating; how can they help enjoying the fragments of Papal infallibility? What a glorious thing to adjust doctrine to necessity; and to create dogmas, which require neither tradition, argument nor science! What joy thus to be able to condemn a greater number of misbelievers to hell! And there must of necessity be appendices. I wonder to what profit they can turn such inventions of the devil as the telegraph and the railroad; and assuredly there can be nothing good in a society which has done and does so much to get rid of being ruled and guided by priests. When they do not calumniate by calculation, they calumniate in good faith and on the word of others, poor society, which they have always been forced to shun, which they could never know, against whose every law they have a decree from the Sacra Penitenziaria, against whose every aspiration they have heard a couple of excommunications hurled and half-a-dozen encyclical letters thundered; and then society has moved on, and they have stood still.

And their light is to illuminate your darkness, their rough hand to smooth the folds of your garment of life, to minister comfort to you, and that voice hoarse with rage to interpret pardon! Such men are to bless the cradle and the marriage bed, the fire-side and the table, the work-shop and the warehouse, the home and the

temple. In every joy, too great to seem human, in every grief, too bitter for earth to console, you must speak the language of your heart, the language of your age, to these men of another age, who never knew or who have quite forgotten the language of the heart. I do not think the faith of your fathers so weak as to make it responsible for the unworthiness of those who proclaim it; but you would do better to put between yourself and your God, no soul incapable of understanding you, no mind that condemns you, no heart that hates you. You would not leave the altar standing where such a one sacrifices, the tribunal where such a one deals justice: but you would limit and change to a sense dearer to you and certainly dearer to God, the form of public prayer; kneeling at his feet, you conceal from him all, save what you deem it sin to conceal, you show him but one side, the coarsest and most shallow side of your soul.

Perhaps you may do so! but can all, or will all do so? Can those millions to whom religion is the sole comfort of a comfortless life? Those pure and pious souls who adore the symbol of God's pardon in the priest's robe? That poor slave of the soil, whose sole diversion after six long and toilsome days, is to hear the festive sound of the bell, to see the lights and flowers in his village Church, to listen to the rhetorical feats of his parish priest, and the bungling Latin of the vesper service, vying with the discordant tones of the old organ? That poor woman, who knows not where she may lay her despised tears, if not at the foot of the altar; who has sorrows to be told to none save God: and must she see this God in a man; and may she never hear the voice of her soul promising her consolation, save echoed by another voice—a voice, which should be tender as that of a father, which does deem itself omnipotent as that of God?

Amen, you say. Children, peasants, women, and illiterate should be left to the priest. Once master of the world, he has retained but a part: the thinkers have escaped him and he rules only idiots. Are you serious? And is it generous, is it prudent to condemn so many millions of immortal souls to vegetate in ignorance, to tremble in superstition, to hate their brothers, to plot against society, and to curse Italy? And you take little heed of the rest. Is it right, is it profitable, is it safe to condemn your women to such a

fate? For they are yours and you love them; you love them, if for no other reason than that, companions and pride of your youth, they are still the mothers of your children. Does it not seem as if, jealous though you be of the communion of the body, you yet make an easy bargain for that sympathy of thought and feeling, the communion of the soul? And yet the kingdom of love lies in the soul: that nameless sense of infinity and eternity, which communicated to love, makes woman's face the symbol of every ideal of the human soul, that sense of infinity and eternity assuredly do not proceed from the body. The body is a heavy weight rather than a pair of wings; the body measures itself and is measured by satiety. Marriage, it has been said, is the result of love, as vinegar is of wine: but the soul is not to blame, if love turn sour; it is not the spirit's gentle breath that sears that flower's petals, it is not the heart's soft touch which spoils and crumples that divine butterfly's golden wings! Oh! may the soul outlive the body: may love, woman's greatest, perhaps her only lord, teach her to find a tear even for your least known, your most secret woe, to reward your every toil with a smile, to fortify your every aspiration with hope, to reflect your every idea; transformed by affection, to learn all that you know, to feel all that you desire, to adore all that you love; and marriage will no longer be the tomb of your love, love will daily rise again, an immortal phoenix, from its mysterious pyre!

Then do you not care for your women's thoughts, loves, knowledge and desires? Do you not dread a solitude where, in very truth, they are not alone; in company more gloomy than any solitude—in company with a corpse? But for your sons, at least, you should care. What do I say? you should care for yourself. With a Paulist wife, are you very sure that you will not become a Paulist too? Woman has two strong weapons to conquer withal: the gentle insistency of affection; the inflexible grasp of punctilio. You will yield to her tears or to her obstinacy. And how can you suppose that she will not use these and all those other arms, against which we, the strong sex, are so weak, when she is strengthened by her conscience, when she is determined to wrest you from the devil and to open the gates of Paradise to you? Exhausted by the labors of the day, deafened by the tumult of business, disgusted

by the deceits of the world, you seek a brief space of silence, rest, and relaxation in the sanctuary of your affections ; but you find neither silence, rest, nor relaxation : you expect a smile and you meet a frown : you ask a kiss and you hear a sermon : you ask for your children and you hear laments over the poverty and imprisonment of the Pope : by her reproaches or even worse, by her tears, even the hour of your scanty supper, your children's caresses, and the pillow of your nightly repose are poisoned and embittered. *Pro bono pacis*, you yield, and some fine day you are amazed to find yourself a Paulist. Or at least you capitulate, you provide yourself with two tongues : that of hypocrites and sacristans for your home, that of honest men and liberals for the world. Perhaps you are liberal abroad in proportion as you are conservative at home ; and anger at domestic silence may sometimes be divined by the greater fury of the words you utter at the café. You resume your native courage on leaving home, like your hat and overcoat, but beware ! you can not always display it, even abroad : the time will come when you must stuff it into your pocket. You can only show it on those occasions, when no one can tell your wife that they have seen you display it. In company, you look around before you speak ; at a meeting, you balance your expressions so carefully that none can tell whether you be Red or Black ; at a council you would vote the liberal ticket secretly ; but in public, the very newspaper alarms you. With your heart, you give your vote to your friend, the man of honor, the patriot ; with your hand you give it to your enemy, the Paulist, the scoundrel.

Woman always seeks the priest : alone or in company, free or enslaved, young or old, she always seeks him. And if she did not seek the priest, the priest would seek her. Does not all this pomp of theatric function, in which religion becomes a sensual spectacle, seem made for woman ; is it not ingeniously feminine ? Is not the same true of that piety of lights and flowers, of little images, and dainty altars, tiny prayer-books, and ejaculations ? Those manuals and mission books in which religion speaks the language of love—passionate, mad, delirious love—in which women learn expressions, which if modesty do not forbid, they may repeat on leaving Church to the first man with whom they happen to fall in love ? Those societies, in which charity is changed to curiosity and religion to

intrigue; in which a scapulary or a medal gives the wearer the right to scorn her who wears none; in which a woman, becoming Prioress or Lady President, may gratify the chief feminine passion—vanity—to the greater glory of God? A holy man, none too polite in truth, but an honest man, has remarked that the preachers of religious doctrines always seek companions or accomplices in women. “Woman,” he says (and I beg your pardon for his lack of gallantry), “woman accepts easily, because she is voluble; she defends readily, because she is frivolous; she retains firmly, because she is headstrong.” And do you expect that priests will not give chase to woman by the light of these moonbeams, even if men flee away? But I have told you that a great part of the welfare of society, of your own welfare, depends upon that gentle half of the human race. And I have also told you, that I fear we must make up our minds to leave this gentle half of the human race where they are. Now then, if woman may not be changed, what remains but to see if we can change the priest?

The priest can only be changed, I believe, through the medium of the priest himself, and even this is anything but easy. The clergy is a vast, compact and powerful organism; an assembly of forces bound together by two chains, which according as the case may be, bind many more—interest or conscience. An immense chain of mills become a unit, in which we pass ceaselessly and rapidly from priest to bishop, cardinal, and finally to Pope. And even at the summit at the white Pope’s side sits the black Pope; the head of that famous company, called by derision or antiphrasis, the company of Jesus; an army of corpses, moving, fighting and conquering; a machine whose every wheel thinks, but only just so much as a wheel should think, which is conscious of its own function and ignorant of that of others; a gigantic iron net work embracing the two hemispheres, and retarding, opposing and striving to suffocate the life of society in the skilfully concealed intricacies of its delicate web. Rash society, either unaware of its strength, or laughing at it! And they have the great lever of the world, that is gold; gold piously won from the flattered passions of potentates, from the calculations of ambitious men, from the enthusiasm of ex-sinners. Gold, which taught by the past, profiting by manufactures, railroads, banks, and by the progress of this accursed

modern society, has already saved them from the danger of possible suppression. Visible and invisible, scattered and united, rebellious and disciplined, brothers and priests at once; and as necessity wills, like the bat in the fable, now a rat and now a bird; they command the Pope, they terrify bishops, they instruct and brutalize the clergy, they make the minutes for encyclical letters, they prompt bishops' speeches, they decree text and tone of sermons, they prepare the sentences of the Index, the schemes of the Council, and the judgments of the Penitenzieria. They strive to convert all their doctrines into dogmas; they cry out to the four winds that the welfare of the Church depends upon the welfare of the Company; they have succeeded in establishing the belief that nothing is Catholic unless it be Jesuitical. But to them the Pope is a tool, the Church an excuse, heaven the longest but surest road to rule earth. They wish to rule, and they use the clergy, as more credulous or less suspicious, to preserve the mastery of the people. Powerful and astute, who could imagine that they would ever let their victim run out of the rats into which they have coaxed it, and in which they urge the Church on to perdition with the clergy."

After scourging the Catholic clergy, the author invokes and hopes for a reform proceeding from them, and exclaims: "Oh, why may not salvation proceed from a humble source yet once again? Catholic reformation of the Church from priests? Was not the good news first announced to shepherds? Was it not first of all diffused by sinners? To-day sinners have become kings, and shepherds wolves; the wolves know not the meekness of the lamb; nor do kings love the ragged garments of the Divine Carpenter of Nazareth. The Church once reformed society; now society must reform the Church; and reform must come from below; that is, from that part of the clergy on whom the double oppression of pope and bishops weighs most heavily, and in whom, by their very condition of slavery a greater knowledge of humanity exists, and in whom the heart of the people still beats persistently. Religious instruction must still and ever descend from pope to bishop, and from bishop to priest; but nourished and renewed by the evangelic sap of modern ideas, the priest shall train, shake, convert and reconcile bishop and pope by the efficacious lesson of example. From the depths of religious society, shall be raised and

renew in its turn, charity which is now a mere name; the meekness which now kisses with sharp teeth; the humility, which is now found nowhere save in the *servus servorum Dei*.

"The thought alone exalts me; and transported by the sacred image, my fancy reads the future. I see an old man, venerated by kings and subjects for the unarmed majesty of his garb; monarch of hearts and consciences, supreme master of a doctrine of love, respected counsellor of peace to all nations, living promise of heaven, symbol and representative of God—and around him, little less venerable, other weaponless old men, like him armed with their humility alone; depositaries, like him of a treasure which they will restore intact to the Lord of all; brothers and rulers with him; but disciples no less than rulers, sons as well as brothers, first in authority and at the same time first in obedience. And lower still, a crowd, great, yet not too great, of men of all ages, who in caring for others, find it easy and pleasant to forget themselves; to whom nights of vigil with their books are but recreation and means to give the weary rest, to dry the tears of the sorrowful, to supply the needy and to shelter the outcast; admired by wise men and adored by weak, ignorant women; meek with the lowly and lions with the arrogant. Always friends of the poor, avengers of the scorned, and helpers of misfortune; simple of life and grand of heart; experienced in all grief; alive to all affection; indulgent to all passion; enthusiastic over all good deeds; a living school of all fertile, meritorious and necessary abnegation; models of all virtue and dispensers of all truth. Oh joy! the altar no longer contends with the hearth; humanity is no longer divided from religion; even science is revered like another priesthood, not so high but no less necessary. The priest is no longer the negation of the man: the bishop may be paternal and not seem tyrannical; the Pope may dwell side by side with the King. Faith embraces reason and reason bows to faith, and the light of both divine sisters comforts and illumines the world. Renewed humanity celebrates the holy nuptials of intellect and charity, country and family, earth and heaven.

"Mine may seem an idle dream; but I live in this faith; I feel that if, when I quit the earth, this faith have at least become a hope, I shall present myself light of heart and almost proudly before my Judge."

"Whom the gods love, die young," sang Menander, and this ardent Italian apostle of a new faith and a new Catholic religion, was not only forbidden to see his desires fulfilled, but even to kindle in his companions among the clergy that necessary flame which must inspire every great reform. Abbé Polo's condemnation of Catholicism is most just; as for his hopes of reforming it, of rousing it to new, ideal and powerful life, they have faded. And we find ourselves once more in face of a clergy, for the most part coarse, ignorant and vicious; of an ecclesiastical hierarchy, which has all the hindrances of an established government, but not the subjects to govern; of a papacy, which in proportion as it preoccupies fancy, disturbs conscience and sets diplomacy in motion, must continue isolated, impotent, useless and indifferent, among us who have the unenviable luck to shelter it.

There is also question in Italy of the relations between Church and State. Much has been said in Germany on the subject of this internal question and Prince Bismarck has paid great attention to it. Our Parliament, too, if only by seeing what is said and thought about it outside of Italy, must often have taken serious thought concerning it, not exactly because we Italians care much about the condition of the Papacy, with which we could very well dispense, but because if we do not make a pretense of interest in the well-being of the Pope and the jealous custody of Catholicism, we shall draw down the disapproval of all sceptic, but prudent and utilitarian diplomacy, and the hatred of some one of the neighboring Catholic powers, which under pretense of coming to the Pope's defence, will embrace the opportunity to take arms against us and gain mastery of our country. The Italian government must be only too well assured that some day or other, the papacy, deprived of material arms, and as for spiritual ones, reduced to immobility, by the proclamation of papal infallibility, must come to an end by dying a natural death. Having successfully done your utmost against the Pope, leave it to time to do the rest, and by such conduct, gain the reputation of skillful moderation and noble wisdom. What progress has been made from the Constitution of April 17, 1830, proclaimed by the King of Sardinia, by which every subject was compelled to confess and to partake of the Communion on Easter day, Jews were set apart from other men and punished with death for

blasphemy against God and the saints, to 1850, when Count Siccardo abolished all ecclesiastical tribunals in Piedmont, and 1870, when Italy confined the Pope to the Vatican. Progress is still advancing by degrees, so that, by the end of the century, the leaky bark of St. Peter may be seen to sink; *quod est in votis*; not that the downfall of so ancient an institution, which has had so large a share in the world's civilization, would not be a sorry sight, but because we hope that from death a new life may proceed, more active, powerful, and beneficent.

ANGELO DA GUBERNATIS.

BISHOPS ELECT.

THE OFFICE OF THE HOUSE OF DEPUTIES, AND STANDING COMMITTEES IN THE ELECTION OF A BISHOP.

In the dignified letter of the Rev. Dr. DeKoven to the Convention of Illinois, declining a nomination to the Bishopric, he speaks of our system as :

One unknown during eighteen centuries, to any branch of the Catholic Church, which permits the votes of numerous bodies of clergy and laity to come between the free choice of a Diocese and the Bishops who are appointed of God to increase, as well as to guard, the order to which they belong.

The Convention of Illinois by the decided vote of thirty clergymen to nine, and of sixteen parishes to eight, adopted the following resolutions :

Resolved, That in the opinion of this Convention the canon giving to the House of Deputies, or, as the case may be, to the Standing Committees, the power to sit in judgment upon Bishops elect ought to be at the earliest possible moment repealed, and the primitive rule and practice of the Church restored, whereby the Bishops alone should be empowered to judge of the qualifications of Presbyters elected to their own order.

The Deputies were requested to bring the matter before the next General Convention, with a view to the action therein proposed.

A condemnation so emphatic, from sources entitled to so much respect, of a system adopted at the organization of our branch of the Church in 1786, sanctioned by the practice of all the Bishops from

that time down, and as we believe, unquestioned, either as to its churchly character or its utility, until the year 1875, should receive great consideration.

We shall endeavor to show that this part of our polity is consistent with, and sanctioned by, the course and practice of the Apostles and their successors in the early Church. Not that we can show that we have followed a model in details, furnished in those periods; but that the principles then authorized and acted upon, essentially and by just reasoning, support our system, and that the original power of the Apostles would have sustained, and the transmitted power of the Bishops does sustain it.

We recognize as absolutely as Dr. Pusey himself, the great truth that the power of the Bishops was the power of the Apostles, in the regimen of the Church, except so far as it was restricted by any Apostolic practice or injunction. And again, that the Bishops were the judges how far they should fetter their authority from views of expediency, and how far they should confer upon others a share in such government. They were as powerful in this particular as they were powerless to transfer the right to ordain. They could not delegate to one not of their own order the imparting of such a spiritual commission. Their hands alone could place the crown of the ministry upon the brow. With such qualification, concession reigns throughout the usage of the early Church; but it is concession, not right. Two passages from St. Cyprian unfold the rule conceded.¹

But the history of the action of our Church in the matter should first be stated.

In 1785 the Clerical and Lay Deputies of the several States then in Convention, addressed the Archbishops and Bishops of England, requesting them to confer the Episcopal office on such persons as should be presented to them by the Conventions of the Church in the respective States.

¹In ordinationibus clericis solemus vos ante consulere, et mores ac merita singulorum communi consilio ponderare.

Ut ea quæ circa ecclesie gubernaculum utilitas communis exposcit tractare simul, et plurimorum consilio examinata limare, possemus. (Apud Bingham, Book II, Chap. xix, § 8, note.

The answer dated in February, 1786, was signed by the two Archbishops and seventeen Bishops. It stated their earnest desire to comply with the request, and to obtain a legal capacity to do so. They express apprehensions as to certain reported alterations in the Formularies.

In June, 1786, the General Convention adopted an answer to the letter of the Archbishops and Bishops concerning the doubts as to the changes, renewing the application, and gave the matter in charge of a Committee of Correspondence, empowered to call a General Convention. (*Journal*, Vol. 1, p. 44.)

In reply to this communication of the Convention, the Archbishops stated their preparation of an act of Parliament enabling them to consecrate without the person taking the usual oaths, etc. They say that the subject was considered at a meeting of themselves and fifteen Bishops, and they proceed :

We therefore think it necessary that the several candidates for Episcopal consecration should bring to us both a testimonial from the General Convention of the Protestant Episcopal Church, with as many signatures as can be obtained, and a more particular one from the respective Conventions in those States which recommend them.

Two forms of testimonial accompanied this letter. That of the members of the General Convention was precisely the same as that now to be signed by the members of the House of Deputies. The other only differed from the one now in use by having a clause of personal knowledge for three years last past. (*Journal*, 1786, p. 54, 55.)

From the minutes of this Session of 1786 we find that the Convention of New York had elected Dr. Provoost for Consecration ; the Convention of Pennsylvania, Dr. White ; and that of Virginia, Dr. Griffith. In each case the members of the General Convention signed the testimonials in the form transmitted by the Archbishops.

The State Conventions, as well as the General Convention, were composed of clergy and laity, and upon these testimonials Bishops White and Provoost were consecrated in England.

In 1789 five Presbyters of the Church in Massachusetts "did nominate, elect, and appoint the Rev. Edward Bass to be our Bishop," and prayed the Bishops of Connecticut, New York, and Pennsylvania to invest him with Apostolical powers. (*Journal*,

p. 70.) This application was laid before the General Convention, and on the 5th of August, 1789, the Convention requested the Bishops to join in such consecration, but not until after the meeting of an adjourned Convention. The consecration did not, however, take place until 1797, as is afterwards noticed.

During this session and on the 8th of August, 1789, a canon was passed as follows :

That every Bishop elect, before his consecration, shall produce to the Bishops to whom he is presented for that holy office, from the Convention by which he is elected a Bishop, and from the General Convention, or a *Committee of that body appointed to act in their recess*, certificates respectively in the following words. (The forms were the same as those of the Archbishops.)

On the last day of the session of 1789 the report of a Committee was adopted containing the following passage :

That the Standing Committee which agreeably to the Constitution (*canon*) is chosen to act during the recess of the General Convention, ought in the name of the Convention to recommend for consecration any person who shall appear to them to be duly elected and qualified for the Episcopal office.

This Standing Committee was composed of ten clergymen and seven laymen.¹

Upon a testimonial from such a Committee the Reverend Dr. Bass was consecrated Bishop of Massachusetts in May, 1797, and the Rev. Dr. Jarvis, Bishop of Connecticut in October, 1797. (Hawks' Constitution and Canons, p. 104.)

In 1799 the legislation empowering the Standing Committees of the Dioceses to act in the matter, commenced. This provision superseded the use of a Standing Committee of the General Convention.

The first paragraph of the canon of 1799 is so similar to the first clause of § III, Canon 15, Title I, that we need not state it. The second paragraph was as follows :

The evidences of the consent of the different Standing Committees shall be in the form prescribed for the General Convention in the second canon of 1789; and without the aforesaid requisites, no consecration shall take place during the recess of the General Convention.

This system of the Church, as to the choice of Bishops, remained

¹ In 1792, upon a testimonial of the House of Deputies, the Rev. Dr. Claggett was consecrated Bishop of Maryland by Bishops Seabury, Provost, White, and Madison.

unchanged until 1808, when the testimony of the House of Clerical and Lay Deputies in General Convention was substituted for that of the General Convention, and the clause as to a Committee of that body to act in the recess, was omitted. Thus the legislation continued until 1832, when some alterations took place. We do not deem it necessary to state more than one of them; that requiring in express terms a consent of the House of Clerical and Lay Deputies to the consecration. Dr. Hawks, with great reason, insists that there must under the canon be a separate vote and certificate of such consent, besides the testimonial to character, etc., to be signed.¹

This review of the course of our Church upon this grave subject, warrants some conclusions clearly.

I. The Archbishops of England, with fifteen Bishops, required and were content with testimonials from the Convention of a particular State which proposed a person as Bishop, and from the General Convention, composed of clergy and laity. Such testimonials were to purity of character, good learning, soundness of faith, fitness to exercise the office of a Bishop, and of there being no known impediment, on account of which he ought not to be consecrated.

II. These testimonials were adopted in 1789 into a canon of the General Convention, made essential to a consecration, and became the settled law of the Church.

III. It cannot admit of doubt that the testimonials so signed by the members of the General Convention at first, and then by those of the House of Deputies, were equivalent to an express literal assent. The canon of 1799 as to Standing Committees, in terms required their consent, and declared that such consent should be evidenced by the same testimonial as that given under the canon of 1789. Here is a recognition that the same amounted to a consent. Indeed, to say without qualification, we know of no impediment to the consecration, is to say we agree to it. The

¹ In the General Convention of 1874 an attempt was made to withdraw the power entirely from the House of Deputies, and vest it exclusively in the various Standing Committees. The Committee on Canons, to which the proposition was referred, reported against it, and the House rejected it by a very decided majority of both orders.

action of 1832 embodied in terms the result previously deducible, and gave more formality to its expression.

IV. Thus then we have had from 1789 to the present day, under some varying forms of exercise, the unbroken rule that the nomination and approval of the clergy and people of the particular Diocese must be given, and then that the consent of the whole national Church, through a representation of both orders, clergy and laity, must be obtained.

This striking, we may say, this grand element in our system comports with the catholic idea of each Bishop's universality and parity of spiritual power.¹ For wise prudential reasons, the Church has, by express law, restricted the exercise of exclusive Episcopal functions to the Bishop's separate precinct; but with a consent, at least all his sacred acts are valid and effectual elsewhere.² The orders of the Priest who ministers to me in the parish Church, the confirmation of my child who assumes the vows made for him at baptism, all have the same divine effect and power, the same sacred effluence pervades them all, whether the Bishop of Maine or the Bishop of Oregon performs the act. "Go ye, and make disciples of all nations," was a commission in parity to the Apostles, and has come down in parity to their successors. Polity may limit the sphere of action—polity cannot destroy the power.

In one of the noblest passages of Barrow³ he speaks of "the unity of the whole Church of Christ, of persons spiritually allied, professing the same faith, subject to the same law of the heavenly kingdom; but the uniformity in external government is not commanded, and perhaps in unattainable." The great author would have rejoiced had the vision been given him, that in one part of the domain of the Apostolic Church, a vineyard in his day

¹ *Ubiunque fuerit Episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Alexandria, sive Tanis, ejusdem meriti, ejusdem est et Sacerdotii.* (St. Jerome, *Bingham*, Book II, Chap. v. § 2, note.)

² Van Espen, Part I, Tit. 16, cap. 3, 22 Canon of Antioch, A. D. 351.

³ On the Supremacy.

untitled and scarcely known, an approach would be made to blend such uniformity in a great particular, with such unity.

The first transaction of the Apostles connected with this polity of the Church was the choice of Matthias to fill the place, ministry, and Apostleship from which Judas fell.¹

One hundred and twenty disciples were on this occasion assembled at Jerusalem. They formed but part of the body. Five hundred had seen Jesus after the resurrection. Supposing the eleven Apostles and the seventy commissioned by the Saviour were present, as is generally considered, and seems highly probable, we have thirty-nine disciples of another or lay class.

The seventy composed the last of the three orders of the Priesthood, the Great High Priest, after the new order of Melchisedec,² the Apostles, and this body. St. Jerome says: "By the testimony of the evangelist Luke, there were twelve Apostles and seventy Disciples, of a minor order, whom the Lord sent by twos before Him."³

And Hooker observes: "The Saviour did Himself appoint seventy other of His own disciples, inferior Presbyters, whose commission to preach and baptize was the same which the Apostles had." So Van Espen, declares "Bishops are the successors of the Apostles, and Presbyters of the Seventy Disciples."⁴

It is then clear, that some of the disciples, not of any order of the ministry were present.

It has been considered by Mosheim,⁵ Sir Peter King,⁶ and others, that this transaction proves that it was the law of the primitive Church so declared and established, that the people should have a concurrent power in the selection of this Apostle, and hence in the choice of Bishops thereafter. The proposition is strongly contested by others, among them Sclater⁷ and Morgan.⁸ An analysis of the argument of the latter may be found in Townsend's *New Testament*, Vol. 2, p. 216. The substance of it is, that it

¹ Acts i., 21-26.

² Hebrews vii., 11, etc.

³ Cited by Potter—*Church Government*, 36, note.

⁴ Supplement, 421.

⁵ Mosheim, Vol. I., p. 136.

⁶ Enquiry, &c.

⁷ *Draught of a Primitive Church*, 152.

⁸ *Platform, etc.*, 29.

was only the Apostles who were addressed, and only the Apostles who cast the lots.

It strikes us as a decisive answer to this argument, that then the Seventy Disciples, commissioned by the Saviour, with powers only just beneath those of the Apostles, would be excluded. There is evidence that both Matthias and Barsabas were of this number.¹ The best Construction is, that the seventy fulfilled all the conditions imposed by the Apostles on the choice. To exclude this body is at least repugnant to the letter of the text, and to every presumption the narrative warrants. And if these were comprehended there is no line of reasoning which can justly shut out the other Disciples. The philological argument founded on the true translation being "*Men Brethren*," omitting the "*and*" seems very inconclusive. The 29th and 37th verses of the 2nd chapter of Acts, refute it. The men of Judea and dwellers in Jerusalem were addressed as "*Men Brethren*," and they said to Peter and the rest of the Apostles, "*Men Brethren*." In each instance the *and* is found in Italics. In each instance, the argument for an inclusion of the Seventy and the others is strengthened by the omission of the word. To reject the word *Men*, and substitute *My* would not be warrantable.

The learned Grotius says: "It is a wonder to me how men have persuaded themselves that Matthias was chosen by the people to the Apostolic charge, for in St. Luke I find no footsteps to fit." (De Jure, etc. circa Sacra Cap. x., § 5). And Dr. Doddridge observes: "I cannot see that the right of choosing Church officers can receive much light from so singular a story, in which so peculiar an act of God was expected. (Expos. iii., 9.)

The argument we have noticed of writers opposing Sir Peter King and others, may be wholly insufficient and yet the position itself be untenable, and the judgment of Grotius be true, yet not embracing the whole truth. There is a great and most important distinction between the essential concurrent right

¹ Eusebius speaks of the tradition that both were of this class. (History Lib. I., Cap. 1, 2). And St. Jerome says: "Matthias, who had been one of the Seventy, was chosen into the Order of the Apostles."

of a body in an election, and a share of power, though inferior, conferred by a superior authority, which may be temporary and revocable.

A careful consideration of the narrative proves some things very clearly, and others justly inferable.

The Apostles decided, that a choice to fill the place of Judas was necessary. Peter, on their behalf, declared this. The Apostles fixed the qualities of the person to be chosen, and the class from which the choice was to be made. They announced *that one was to be ordained*, to be a witness with them of the resurrection. Yet they did not themselves ordain, but prayed to the Lord that He would determine; and the ordination was by the Lord, precisely as their own commission had been received from Him.

Here then there was nothing more than a nomination and choice of two to be presented with prayer to the Lord for His guidance as to the one to be substituted. The Apostles permitted a concurrence in this designation and supplication, by all present. No share was granted in the ordination itself, for that was referred to and given by the Lord. We see in all this a permitted participation of Lay Disciples, in the method the Apostles adopted for filling the Apostate's place. It came from them. It was subordinate in character, but it was a concession of some share in the act.

We shall next notice the course of the Apostles in relation to the appointment of Deacons.

The Twelve called the multitude of the Disciples unto them. The request or injunction is addressed to them, to look out from among them seven men of good report, full of the Holy Ghost and wisdom, "whom we may appoint over this business."

The saying pleased the multitude, and they chose Stephen, Philip, etc., whom they set before the Apostles. "And when they had prayed, they laid their hands on them."

Some things are plain. The Multitude consisted of or comprised Lay Disciples. They were to look out from among themselves seven men of good report, etc., to be appointed. They, the multitude chose the seven and presented them to the Apostles, who laid hands on them.

But what was the nature of the office thus constituted? It

was merely the supervision of the distribution of the alms; or it was a branch of the ministry; or it was a combination, which is thus stated by Dr. Hammond :

"And the twelve Apostles, calling the Church together, said unto them—We have resolved that it is no way fit that we should neglect the preaching of the Gospel, and undertake the care of looking to the poor. Therefore do you nominate to us seven men, faithful and trusty persons, the most eminent of the believers among you, that we may consecrate or ordain them to the office of Deacons in the Church, and entrust them with the task of distributing to those that want, out of the stock of the Church; and in the choice of them let it also be observed, that they be persons of eminent gifts and knowledge in divine matters, (see ver. 10), who consequently may be fit to be employed by us, in preaching the word, and receiving proselytes to the faith by baptism." (Hammond, Ch. viii., 5-12)

We find that Stephen forthwith commenced to work miracles, conducted a discussion with certain of the Sect of the Libertines, and preached that memorable sermon, the record of God's dealings with the chosen people, of Moses the Prophet who was with the Church in the Wilderness, of the Angel on Mount Sinai, and the reception of the lively oracles to give to us. Philip went forth to Samaria, and preached Christ. He baptized both men and women, among them Simon, and he preached to and baptized the Eunuch.

There are few points to which the testimony of the early Fathers is more uniform and consistent than that Deacons were of the Second Ministry, and next to Presbyters. The title given them by St. Polycarp is "Deacons or Ministers of God in Christ, and not of Men."¹

One theory in regard to these Deacons has been that they were taken from the Seventy. If so, their ministerial character and office was already defined.

There are several catalogues of the Seventy; one is ascribed to Dorotheus.²

Dr. Crossthaite, in his Edition of Potter on Church Govern-

¹ Townsend's *New Testament Notes*, p. 234. See also Sutcliff's *False Semblant* apud Keble's Edition of Hooker, Vol. 2. p. 478.

² One wholly accurate is supposed not to exist, but it would be incredible that the names of those who composed such a body were not treasured in tradition at least, though errors would arise.

ment, p. 398, states that there was a list in a tract ascribed to St. Hippolytus, printed in the appendix to the first volume of Fabricius' Edition of his works. If this was Hippolytus Portuensis, (and we have met with others), he lived sometime between the years 220 and 386.

In the list of Dorotheus, all the Seven Deacons are included, but among these is Nicolas, a Proselyte of Antioch. That he was not a Proselyte to Christianity at Antioch seems reasonably certain. It was later in the Apostolic Age that Antioch became converted to the faith through Christians of Cyprus and Cyrene after the dispersion. He was then probably a Proselyte of the Gate. There was, according to Josephus, a Jewish University at Antioch. The Proselytes of the Gate included those who had renounced Pagan Idolatry, without fully adopting the Jewish religion. That he was of the Seventy can scarcely be imagined.

Again, if the laying on of the hands of the Apostles means here the general sense of ordination to the ministry, the conclusion would seem inevitable that these Deacons were not of the Seventy. The latter had already received their commission from the highest source. But it may be that the laying on of hands in this case was only an invocation of a blessing upon a special mission, such as in the case of Barnabas and Saul, in Acts xiii., 1-3. It was probably derived from examples in the Old Testament, where in a spiritual benediction the form was used. The prayer of Israel for Manasses and Ephraim was thus accompanied.

One opinion has been that at first the office was only to take charge of the offerings, and of the poor. This was all that was involved in the original appointment; and that the Apostles subsequently endued them, or some of them, with ministerial powers and functions. This formed a precedent for the Bishops, who afterwards united the two offices. Hooker appears to incline to this view.¹

Van Espen² refers to the distinction as some time prevalent, between seven whose duty was the service of the poor, and others employed as aids in the ministry. He states that there were one hundred Deacons at Constantinople in the time of Justinian.

¹ Ecc. Pol. Book, v., p. 7.

² Scholia in Canones Trullanos.

That acute writer, Solater, says :¹

Whatever offices in the Church the Apostles' imposition of hands might entitle these Deacons to, it is plain the referring their nomination of them to the brethren was upon the single score of finding out persons they could entrust with the contributions of the Church, for the daily ministrations, and for the serving of tables. For such offices the members of the Church were to recommend the persons. For the higher offices of Evangelists, or preachers, the Apostles did not refer or propose them to the people in that capacity.

We close the citation of authorities with that of Ignatius, almost a contemporary of the Apostles.

The Deacons are Ministers of the Mysteries of Christ, not merely ministers of food and drink, but administrators of the Church of God. (*Apud Van Espen, Scholia in Canones Trullanos.*)

We submit some propositions as justly deducible from the text.

Whatever office or function was conferred upon any one of the seven was conferred upon all. The ministerial functions of baptizing and preaching existed immediately afterwards in Philip and Stephen. The Seven were then either of the Seventy commissioned by the Saviour, or were ordained as Ministers by the Apostles. The argument against their being of the Seventy seems unanswerable.

Part of the duty to be performed by the new class was purely secular. If it was not meet that the Apostles should leave their proper work for this service, it were not meet to impose it upon the Seventy. The true result, far the most consistent with the language of the narrative, is that this body was selected from the Lay Disciples present, that they were appointed to this office, and were at the same time ordained into the Ministry as its lowest order.

Here then we have, by Apostolic grace and concession, a right granted to the laity, of naming and presenting persons to be endowed with ministerial functions.

We shall next endeavor to ascertain what was the practice in the early ages of the Church after the Apostles, as to the election of Bishops.

¹ Vol. 3. Works, p. 369.

The authorities upon this subject which we have carefully examined are Van Espen, Bingham, Selater, Beveridge, and various Councils. Reference has been had to the works of Bishop Sage, Archbishop Hughes, and Dr. Pusey.

The opinions upon the position of the Laity as to such election may be thus classed.

I. Of those who contend that the concurrence of the laity of a Church was as essential as that of clergy or Bishops, so that there could not be a valid ordination without that concurrence.

II. Of those who insist that the only share or office of the Laity was that an ordination should be in their presence, for the purpose merely of giving an opportunity to attest or to assail the purity of life and conduct of one proposed.

III. Those who hold that it was the settled general polity of the Church to allow and require a nomination or approval by the Laity and the consent of the clergy of the *Paroichia* (Diocese) of the person proposed. That the ultimate power to approve and consecrate rested with the Metropolitan and Provincial Bishops; so that they could reject any one, though fully thus approved, and could ordain without any such nomination or consent.

IV. Those who contend that the Bishops only so far limited their absolute undivided power as not to force a Bishop upon a reluctant people. *Nullus invitis detur Episcopus.* (Dr. Pusey's Councils of the Church, 41.)

There are several ancient canons which are of much importance.

The first canon of the Fourth Council of Carthage is quoted by Bingham as follows: *Cum consensu clericorum et laicorum, et conventu totius provincie episcoporum maximeque metropolitani vel auctoritate, vel presentia ordinetur Episcopus.*¹

There is a series of canons of the ancient Gallican Church, which I cite from Guizot's History of Civilization, Vol. III.

By one of the Council of Arles about A. D. 452 :

To avoid simony in the election of Bishops, the Bishops shall name three persons among whom the clergy and the people shall choose.

¹ Book iv., Chap ii., §11.

By another of the Council of Clermont A. D. 550:

No one shall be permitted to obtain a Bishopric by means of presents ; but with the consent of the King the pontiff elected by the clergy and the people must as prescribed in the ancient rules, be consecrated by the Metropolitan, or some one commissioned in his place, and the provincial Bishops.

Again :

No one shall be made a Bishop over those who refuse to have him ; and (it would be a crime) the consent of the clergy and citizens must not be compelled by persons in power.

The Council of Rheims, A. D. 625, (of 41 Bishops) declared :

This Council forbids to regard as a Bishop him who is not a native of the place and who has not been chosen by the will of all the people with the consent of the clergy and of the Provincial Bishops.

And a canon of Barcelona (A. D. 599) declared the rule of the Spanish Church, that the clergy and people were to nominate three and the Metropolitan and Provincial Bishops were to cast lots which of the three should be ordained. (Apud Bingham, Vol. 2, p. 30.)

The authority of Van Espen is, we believe, as high as that of any Canonist. He discusses the subject fully.¹ We quote some of his leading statements. He cites the Novel of Justinian (123-4) prescribing that in the election of a Bishop the chief men of the city should concur with the clergy ; and he considers that this Novel was founded upon the thirteenth canon of Laodicea, (A. D. 365) declaring that the *multitude* is not to make the election of those to be ordained. That the Novel, conforming to the spirit and intent of the canon, transferred the right from the people at large to the chief men of the city, representing the whole people.

In his Scholion upon this canon (Vol III, p. 151) he says, that by one reading it is treated as forbidding an election to be conducted in a tumultuous manner. He contends that its effect was to take away from the body of the people the suffrage they before possessed. He quotes the language of Stephen, Bishop of Ephesus, at the Council of Chalcedon, that he had been ordained Bishop with the suffrage of the reverend clergy, and of the whole people, *omnis civitatis*.

¹ Jus Universum, Part I, Tit. xiii. 1.

The Laity became absolutely excluded from any share in the Romish Church in the time of Innocent the 2d, and in the Greek Church during the ninth century. Two documents are quoted in which the right of the people is vindicated by the maxim that all should concur in the election of one whom all were to obey.

He observes:

It was not that during this age, the election by the people gave a right to ordination to the party chosen; but it was rather the simple presentation¹ by the people and clergy, of a person whom it would please them to have ordained as their pastor.

Again Van Espen, in Title xi., *De confirmatione Episcoporum*, says: For many ages the election of Bishops, particularly in the Latin Church, was conducted by the suffrage of the clergy and people, as we have before shown. We have also noticed that this had not such force or authority, that necessarily he was to be ordained whom the people sought to have, but the right was in the Metropolitan and his Suffragan Bishops, of examining both as to the election and the elected party.

Thomassin² is cited by Burns (*Tit. Bishops*), as supporting, after a long and learned enquiry, these propositions.

That the Bishops were the highest in power of the Electors of a Bishop; that though the people were always among the electors, they had less weight than the clergy; and that subsequently the consent of the Prince became indispensable to a consecration.

The charge of Theodoretus as to Lucius the Arian is quoted that he was ordained:

Non Episcoporum Orthodoxorum Synodo, non clericorum virorum Suffragio, non petitione populorum ut Ecclesie leges præcipiunt.

¹ The word in the original is *Postulatio*. The text is this: Sed potius erat simplex postulatio ipsius plebis et cleri de persona sibi grata ordinanda in suum pastorem. Habertus uses the word in the following passage: Plena illa et absoluta per populum electio nunquam ecclesia presertim Græciæ, placuit, vera quidem consensus plebis, et approbatio, vel etiam postulatio—sed electio, neutiquam.

Another writer says: Quin immo nonnunquam populus ipse aliquem proponebat et postulabat ordinari. Postulationis autem quæ fiebant episcopis a populo nihil habuisse præter supplicationes; neque jus ullum, aut obligationem induxisse certum est. (*Apud Bingham*, vol. 2, p. 10-14.)

² *Vet. et Nova. Eccl. Disciplina*, Vol. ii., p. 313.

And Pope Leo, in full accordance, declares :

Nulla ratio sinit ut inter Episcopos habeantur qui nec a clericis sunt electi, nec plebibus expetiti, nec a provincialibus Episcopis, cum Metropolitanis iudicio consecrati.

Van Espen also traces the progress by which the nomination of Bishops became vested in Cathedral Chapters, and the usurpation of Monarchs upon the right of choice.

In the passages we have cited there is incontestable evidence, that Bishops, and Councils formed mainly of Bishops, did allot some share and office to Laity as well as Clergy, in the selection of a Bishop. We recognize in all its absoluteness the law that this was and could only be of the will and gift of Bishops. We insist that they had the right, and had the sanction of the Apostles for its exercise, to make such concession. Beyond a doubt the principle which dictated the rule—we will not consecrate one whom you oppose—involves the power to say—we will consecrate one whom you select, unless commanding objections should appear. And so the power to clothe the Clergy and Laity of a particular Diocese with this privilege involves the power to extend it to the Clergy and Laity of a Province. All we deem established and to be conceded is, that such a requisition is consistent with the principle of the early Church. That the Bishops who have given their approval of it since the year 1789, broke no Apostolic or primitive rule or practice. That it embodies a noble idea of unity, and strengthens the interest of every member in the spiritual well-being of every other member, however remote. Hence it is a true development of a primitive rule.

It is quite clear that this method can only be accomplished by a representation. What such representation shall be is a question of expediency, though one of moment.

The great object of legislation in this matter must be to secure the most authoritative, intelligent, and true expression of the wish of the whole Church upon a nomination. The deputies to the General Convention come from each Diocese, the selected exponents of its views and will—the guardians of its rights from possible intrusion, but they come with an office higher and more sacred than this—the Joint Protectorate of the Protestant Episcopal Church in the United States, of her faith, her orders, and

her discipline. The intelligence, the worth, and the loyalty of the Church at large is thus concentrated and brought into action in a convenient and efficient form.

The objections to the submission of the nomination to the various standing committees are of much weight. Scattered over the Union at great distances, the chances of action upon imperfect or erroneous information are considerable. The responsibility is comparatively slight, and an apathetical consent may sometimes be expected.

It may be suggested, whether a return to the principle of the original method, a representation of the House of Deputies, would not be a preferable mode.

The Diocesan Conventions might designate one of their Clerical and one of their Lay Deputies (with some provision for a vacancy) to form a committee upon the election of a Bishop. The House of Deputies could adopt such named persons as a committee of its own. A canon could regulate its organization, times and places of meeting. Two such meetings during recess, and one during a session would probably suffice.

Thus a fixed responsible body would be secured, with full opportunity to examine, and deliberately to discuss every nomination.

MURRAY HOFFMAN.

A LITERARY COINCIDENCE.

A striking coincidence in English literature has recently forced itself on my attention.

It is not to be spoken of in the category of undesigned coincidences, for the most remarkable feature about it is the probability that there was in it no possibility or opportunity for any design or intention. Undesigned coincidences are circumstances or events in the history or writings of the same persons which subsequently appear, or are brought to light without there being any evidence of previous planning or contrivance. But the coincidence to which I refer is to be found between a fictitious character portrayed by Charlotte Brontë, in her novel entitled "*Jane Eyre*," and the late Frederick W. Robertson, who, some twenty odd years ago, was the famous preacher at Brighton, England.

It should be remembered that Charlotte Brontë began to write her story of *Jane Eyre* in 1846, and it was published on the 16th of October, 1847, up to which time Mr. Robertson had scarcely attracted any attention at all, certainly not beyond the circle of his immediate friends; and those strong and unique traits of character which afterwards made him such a notable and marked man of his time, were as yet wholly unrecognized and undeveloped. It should furthermore be remembered that news is not disseminated in Europe from house to house, and from hamlet to hamlet, as in this country, and the names of persons who acquire a famous local reputation are not bandied about from mouth to mouth as is the case with us.

It is therefore possible for a distinguished person to reside in a neighboring town, or for one to acquire a local celebrity without the fact being generally known, even a few miles away. I myself

have met an English Clergyman who did not know where Charlotte Brontë lived.

It is therefore altogether probable—if indeed it is not absolutely certain—that at the very outset of his career Charlotte Brontë never heard of the Rev. F. W. Robertson, and there is a total absence of any evidence going to show that she ever met him. And yet, so striking is the resemblance between her fictitious character of the Rev. St. John Eyre Rivers and the Rev. Frederick W. Robertson, that one can scarcely be brought to believe that the whole thing is the result of accident, and that there is no reasonable and satisfactory explanation of the mystery.

I say mystery, for mysterious it certainly is, as will evidently appear when we come to look into it. For, not only are the dates already given to be kept in view in considering this subject, but it is to be borne in mind that Robertson did not die until six years after the publication of "*Jane Eyre*," during which time he became what the world understands him to have been. But all that Charlotte Brontë wrote concerning the Rev. St. John Rivers antedates this period of time. And the resemblance between the fictitious creation of genius and the veritable personality of the great and wonderful preacher is not confined to traits of character and disposition merely—this would be something between men of such unique characteristics—but it extends to their personal appearance, size, height, yes, down to the color of their hair and eyes, the contour of their faces, their general manner and bearing.

Nor is this all, for not only were they alike in their personal appearance, which was far removed from what is denominated common-place, but there is a striking similarity in their ideas, their souls appear to have had the same bent, and their age is identical. It would not be difficult perhaps to discover and point out resemblances in character between fictitious and veritable persons; especially if, as is usually the case, the resemblance in the fictitious creation of the poet or novelist is to be found after the veritable person has lived and developed those characteristics which the writer of fiction has seized upon and appropriated to his own use. In other words, we know that writers of fiction may and do borrow their materials from real life, and are excused for so doing.

But it is scarcely conceivable—and in the present instance no one for a moment supposes, that a person writing the biography of a warmly attached and devoted friend would ever think of looking into the pages of a novel for words to express his conception of his friend's character. But in this case, as has already been said, the novel preceded the true history.

Frederick W. Robertson was living, and only just beginning to unfold the singular individuality which afterwards rendered him so remarkably famous, at the very time Charlotte Brontë's ink was wet upon the paper. Had she been most intimately acquainted with him, and had she been gifted with the power of prescience it would hardly have been possible for her to have rounded up, and drawn out in detail, in the brief space which she devotes to her character, a more exact portraiture. So perfect indeed is the resemblance that the writer of this article has sought in vain for any points in one, which may not be found in the other.

Their moods, their idiosyncracies were the same. The very antagonisms in their natures were the same. At the outset of their ministry their theological bias was the same. They both thought they were called to be soldiers, and yet they both entered the ministry.

They both strove to make their profession chivalric, and their lives as much like the life of a patriotic soldier as it is possible for the life of a clergyman to be. Nothing indeed would satisfy the character of fiction but that he must go as a missionary to a heathen land, and it may be accounted fortuitous rather than otherwise that Robertson did not go.

Now I say it is certainly a very extraordinary coincidence, and one that scarcely admits of a parallel, that a novelist residing in a far, remote and northern part of England, should portray in a current story of the day, the appearance, prominent characteristics and salient traits of disposition of a man living in the extreme south, and just then entering upon a career which subsequently spread his fame world-wide.

I will now proceed to give some proofs of what has been said. The following is the description of the personal appearance of the Rev. St. John Rivers, taken from the story of "Jane Eyre":

"Mr. St. John—sitting as still as one of the dusky pictures on the walls, keeping his eyes fixed on the page he perused, and his lips mutely sealed—was easy enough to examine. Had he been a statue instead of a man, he could not have been easier. He was young—perhaps from twenty-eight to thirty—tall, slender; his face rivetted the eye; it was like a Greek face, very pure in outline; quite a straight classic nose; quite an Athenian mouth and chin. It is seldom, indeed, an English face comes so near the antique models as did his. He might well be a little shocked at the irregularity of my lineaments, his own being so harmonious. His eyes were large and blue, with brown lashes; his high forehead, colorless as ivory, was partially streaked over by careless locks of fair hair. This is a gentle delineation, is it not, reader? Yet he whom it describes scarcely impressed one with the idea of a gentle, a yielding, an impressionable, or even a placid nature. Quiescent as he now sat, there was something about his nostril, his mouth, his brow, which to my perceptions indicated elements within, either restless, or hard, or eager. His eyes, though clear enough in a literal sense, in a figurative one were difficult to fathom. He seemed to use them rather as instruments to search other people's thoughts, than as agents to reveal his own; the which combination of keenness and reserve was considerably more calculated to embarrass than to encourage. He looks quiet, but he hides a fever in his vitals. You would think him gentle, yet in some things he is inexorable as death. As I looked at his lofty forehead, still and pale as a white stone—at his fine lineaments fixed in study—I comprehended all at once, that he would hardly make a good husband; that it would be a trying thing to be his wife."

Now compare with this, the description of the personal appearance of the Rev. Frederick W. Robertson, taken from his "Life and Letters," edited by the Rev. Stopford A. Brooke. Vol. 2, p 314:

"In person he was rather above the average height, and his graceful and well-knit figure indicated the possession of much physical energy and activity. His face was not striking from any peculiarity, but it was a beautiful one. The nose was straight and finely proportioned. The mouth showed great delicacy, and purity of taste and feeling, and, when the lips, with their rich sweeping curves, were closed, inflexible resolution. Compared with the upper part of the face, the chin seemed lacking somewhat in development; and the dark blue eyes, which left their light with you after he had gone, though set well apart, were smaller than the eyes of our greater poets usually are; but the noble forehead, so high, so full, so ideally rounded, and shaded by his rich brown hair, imparted, at a glance, the assurance that here was a man of great moral elevation of character, and of large intellectual power."

Again, on p. 240, we read:

"The high, intellectual brow, strongly marked, suggested a thoughtful and an artistic nature; and the blue, deep-set eyes, full of a pure, beautiful light, flashing often with a bright and eager lightening of excitement or enquiry, told of the strangely-mingled qualities which lay within—will, tenderness, and courage."

In describing the characteristics of the Rev. St. John Rivers, as a preacher, Charlotte Brontë says:

"I wish I could describe the sermon, but it is past my power. I cannot even render faithfully the effect it produced on me. It began calm, and indeed, as far as delivery of pitch and voice went, it was calm to the end; an earnestly felt, yet strictly restrained zeal breathed soon in the distinct accents, and prompted the nervous language. This grew to force—compressed, condensed, controlled. The heart was thrilled, the mind astonished, by the power of the preacher, neither were softened. Throughout, there was a strange bitterness; an absence of consolatory gentleness; stern allusions to Calvinistic doctrines—election, predestination, reprobation—were frequent; and each reference to these points sounded like a sentence pronounced for doom. When he had done, instead of feeling better, calmer, more enlightened by his discourse, I experienced an inexpressible sadness; for it seemed to me—I know not whether equally so to others—that the eloquence to which I had been listening, had sprung from a depth where lay turbid dregs of disappointment, where moved troubling impulses of insatiate yearning and disquieting aspirations. I was sure St. John Rivers—pure-lived, conscientious, zealous as he was—had not yet found that peace of God which passeth all understanding."

Compare with this, the description given of Mr. Robertson as a preacher :

"I cannot describe to you in words the strange sensation, during his sermon, of union with him and communion with one another which filled us as he spoke. He did not use much action, but there was a restrained passion in him which forced people to listen. I used to feel as if everyone in the congregation must be thrilling with my emotion, and that his suppressed excitement was partly due to his consciousness of our excitement. Nor can I describe to you the sense we had of a higher presence with us as he spoke—the sacred awe which filled our hearts—the hushed stillness in which the smallest sound was startling—the calmed eagerness of men who listened as if waiting for a word of revelation to resolve the doubt or to heal the sorrow of a life—the unexpected light which came upon the faces of some when an expression struck home and made them feel—in a moment of high relief from pain or doubt—this man speaks to me, and his words are inspired by God. And when the close came, and silence almost awful fell upon the Church, even after a sigh of relief from strained attention had ceased to come from all the congregation, I have often seen men so wrapt that they could not move till the sound of the organ aroused them to the certainty that the preacher had ceased to speak."

Salient points of character and disposition in St. John Rivers :

"He was a good man, but I began to feel he had spoken truth of himself when he said he was hard and cold. Literally, he lived only to aspire—after what was great and good, certainly; but still he would never rest, never approve of others resting around him. Zealous in his ministerial labors, blameless in his life and habits, he yet did not appear to enjoy that mental serenity, that inward content which should be the reward of every sincere christian and practical philanthropist."

HIS HUMILITY.

"Yes," said he, "there is my glory and my joy. I am the servant of an infallible Master; I am not going out under human guidance, subject to the defective laws and

erring control of my feeble fellow worms; my king, my law-giver, my captain is the All-perfect; it seems strange to me that all around do not burn to enlist under the same banner—to join in the same enterprise. Humility is the ground-work of christian virtues; you say right that you are not fit for the work. Who is fit for it? or who, that ever was truly called believed himself worthy of the summons? I, for instance, am but dust and ashes. With St. Paul, I acknowledge myself the chiefest of sinners; but I do not suffer this sense of my personal vileness to haunt me. I know my Leader; that He is just, as well as mighty; and while He has chosen a feeble instrument to perform a great task, He will, from the boundless stores of His providence supply the inadequacy of the means to the end. It is the Rock of Ages I ask you to lean on; do not doubt but it will bear the weight of your human weakness."

HIS DISCONTENT.

"A year ago I was myself intensely miserable, because I thought I had made a mistake in entering the ministry; its uniform duties wearied me to death. I burned for the more active life of the world—for the more exciting toils of a literary career—for the destiny of an artist, author, orator, anything rather than that of a priest; yes, the heart of a politician, of a soldier, of a votary of glory, a lover of renown, a luster after power, bent under a curate's surplice. I considered my life was so wretched it must be changed, or I must die. You hear now how I contradict myself. I, who preached contentment with a humble lot, and justified the vocation even of hewers of wood, and drawers of water, in God's service. I, his ordained minister, almost raved in my restlessness. After a season of darkness and struggling, light broke and relief fell; my cramped existence all at once spread out to a plain without bounds—my powers heard a call from Heaven to rise, gather their full strength, spread their wings, and mount beyond ken. God had an errand for me, to bear which afar, to deliver it well, skill and strength, courage and eloquence, the best qualifications of soldier, statesman, and orator, were all needed, for these all centre in the good missionary."

HIS SENSE OF DUTY.

He was called on a stormy winter night to go and see a dying woman, who lived four miles off: his servant remonstrates with him and says: "I'm sure, sir, you had better not. It's the worst road to travel after dark that can be; there's no track at all over the bog. And then it is such a bitter night—the keenest wind you ever felt. You had better send word, sir, that you will be there in the morning." But he was already in the passage, putting on his cloak, and without one objection, one murmur, he departed. It was then nine o'clock; he did not return till midnight. Starved and tired enough he was, but he looked happier than when he went out. He had performed an act of duty, made an exertion; felt his own strength to do and deny; and was on better terms with himself. His parish was large, the population scattered, and he found daily business in visiting the sick and poor in its different districts. "As a disciple of Jesus, I adopt His pure, His merciful, His benignant doctrines. I advocate them, I am sworn to spread them; to achieve victories for the standard of the cross." That is just as fixed as a rock firm set in the depths of a restless sea. All men of talent, whether they be men of feeling or not, whether they be zealots, or aspirants, or despots—provided only they be sincere—have their sublime moments

when they subdue and rule. He believed his name was already written in the Lamb's book of life, and he yearned after the hour which should admit him to the city to which the kings of the earth bring their glory and honor. The last letter he wrote drew from my eyes human tears, and yet filled my heart with divine joy.

HIS READING.

For the evening reading before prayers, he selected the twenty-first chapter of Revelation. It was at all times pleasant to listen, while from his lips fell the words of the Bible; never did his fine voice sound at once so sweet and full; never did his manner become so impressive in its noble simplicity, as when he delivered the oracles of God; a calm, subdued triumph, blent with a longing earnestness, marked his enunciation of the last glorious verses of that chapter.

Now let us contrast with this portraiture of the Rev. St. John Rivers, the salient points in the character and disposition of the Rev. Frederick W. Robertson:

The impression which the grandeur of Robertson's moral and spiritual character has left within me, has almost encroached, so to speak, on that of his intellectual power. I noted that in him truth and honor partook more of the quality of passionate attributes than of merely formal principles, and that a righteous indignation against meanness and hypocrisy burned in him like a consuming fire. To a mind thus sensitive to the sins and sorrows of our humanity, sadness could not be unfamiliar. His own lofty ideal necessarily entailed on him many griefs and disappointments. He himself walked in such a sunlight of integrity that any deviation in others from the path of righteousness inflicted on him actual pain. All was done as in his great Task-master's eye.

HIS HUMILITY.

His gentleness was as great as his courage. Even the very tones of his voice bespoke the fact. He was totally devoid of pride or assumption. He would not have men rest on him; he warned them that if they would be spiritually strong, they must learn how to stand alone with God and their own soul. He refused to claim dominion over their faith. One was their master, he said, even Christ. Thus he endeavored to guide them in christian manhood—"It is something to feel the deep, deep conviction, which has never failed me in the darkest moods, that Christ had the key to the mysteries of life, and that they are not insoluble; also, that the spirit of the cross is the condition which will put any one in possession of the same key: 'Take My yoke upon you, and ye shall find rest for your souls.' It is something, much, to know this, for, knowing it, I feel it to be unphilosophical and foolish to quarrel with my lot, for my wisdom is to transmute my lot by meekness into gold. It is a grand comfort to feel that God is right, whatever and whoever else may be wrong." One was his Captain, even Christ; and he did not care, provided he fought under Him the good fight, what regiment he belonged to. "I trust," said he, "that God will bring His flock by such a thing as I. I am sure if He does it will be strength made perfect in weakness indeed."

HIS DISCONTENT.

"As to the ministry, I am in infinite perplexity. To give it up, seems throwing away the only opportunity of doing good in this short life which is now available to me. Yet to continue it, when my whole soul is struggling with a meaning that I cannot make intelligible; to go on teaching and preaching when my own heart is dark, and lacks the light I endeavor to impart, is very wretched." It is no wonder, with such a spirit, matched with so chivalrous a heart, that he often thought that he had mistaken his profession, and said to his friends "that he would rather lead a forlorn hope, than mount the pulpit stairs." "Yet now that the die is cast, I will not shrink nor cast a look behind, but endeavor to be equal to the hour, and do my duty." He thought himself, that "this discord in him marred his usefulness." Doubts did pass across his mind, but they passed over it as clouds across the sun.

HIS SENSE OF DUTY.

He arraigns himself, in a letter to a friend, "for poor unvisited, and duties left undone." And yet (says this friend), I recollect his calling on me just before his going abroad, as late as ten o'clock at night, and taking me with him a distance of three miles, through such a storm as Lear was out in, to visit a poor, disconsolate old man, who seemed to have shut himself out from human sympathies, and therefore all the more enlisted his. I never knew one whose care and constant kindness to the poor could compare with his." "He died, giving up his spirit with his last words in faith and resignation to his Father. "Let God do His work." These were his last words. "His will be done." These were the last words he ever wrote.

HIS READING.

"I have never heard the liturgy read as Mr. Robertson read it. He carried its own spirit with him; and those prayers, so often degraded by careless reading into mere forms, were from his voice felt to be instinct with a divine life and spirit. The grave earnestness and well-weighed emphasis with which he read the Gospel of the day, were absolutely an exposition of its meaning. A friend turned round and said to me once, "He need not preach a sermon now, that is sufficient."

And very much more to the same effect. Indeed, no one can study the life and character of Mr. Robertson and compare them with Charlotte Brontë's ideal creation without being impressed with the fact that there is a most extraordinary parallelism between the two. Like St. John Rivers, Mr. Robertson was disappointed in his first love. What the cause or reason was, his biography does not inform us. But it was "an outward blow—the sudden ruin of a friendship which he had wrought, as he imagined, forever, into his being, from which he never afterwards wholly recovered." It is true Mr. Robertson subsequently married, but it was a peculiar affair; the entire record concerning it being comprised within less than two lines in his biography. A

distinguished bishop remarked to the writer that it was not a true *marriage*.

Can it be true that what Miss Brontë says of St. John Rivers was likewise true of Mr. Robertson—he was not calculated for a married man? There is another singular fact in this strange history. St. John Rivers had two sisters who went as governesses “to a large fashionable south of England city.” What place can this mean except Brighton, where Mr. Robertson removed only a few weeks before these lines were first given to the world? It is certainly all very curious, and if purely accidental is perhaps without a parallel in all literature.

GEORGE G. HEPBURNE.

CONGREGATIONALISM IN THE CHURCH.

There is little doubt or uncertainty among Churchmen as to the fundamental principles of Church polity and government. The only ministry that is accepted among us is one of three orders—Bishops, Priests and Deacons. The office and duties of Ministers of each of these orders are matters of general agreement. We believe in Diocesan Episcopacy, in Missionary Bishoprics, and in Parishes and Missions as sub-divisions of the field and of the work involved in the great Commission and Charter of the Church.

And yet in many things our practice does not correspond with our theory. Our Ministers are not always what our Church principles require them to be. Our Deacons are often incipient Priests. Our Presbyters Congregationalist Ministers Episcopally ordained. And our Bishops travelling functionaries, preaching, confirming, ordaining, presiding in committees and at Ecclesiastical meetings, giving counsel which may or may not be heeded, exercising considerable moral influence, but having rarely any real cure of souls, and possessing less authority than is held by those in the place of Bishops in denominations which reject the Episcopal office.

There were, in our early history, many causes leading to the conception and the working of the Church as a "denomination." Many powers and functions of an Apostolic and Catholic Church were suffered to lie dormant. But of late years we have been coming up to a better realization of our character and position. We are no longer content to work exclusively in the old ways and the old fields. We are sending out our Missionary Episcopates which are designedly aggressive upon the worldliness and heathenism of the border lands of our Territory. And in many a city and rural district in the older parts of the country, we are multiplying our missions and using means and appliances which, though well known to the Church in better days, would have seemed to

some Rectors of a generation ago, most questionable innovations. It is an immeasurable gain, that Sisters, Deaconesses, brotherhoods and guilds, workingmen's clubs, lay preaching and active lay work for Christ, are no longer novelties. Whatever means are found effectual in winning souls, in extending the Church are cordially welcomed by our Bishops and leading Clergy and People. And so we find that we can reach, and gather in, and mould into the Church's life the working classes, one of the best tests of the validity of our claim to Catholicity, to us, "*the Article of a standing or falling Church.*" This progress, indeed, is not so rapid as we could wish. Many parts of the Church do not share in it. Still it is already doing much towards removing the evils and deficiencies from which the Church is suffering. If we bring out distinctly some of these evils, it is from a strong sense of duty, and with the hope also of suggesting some remedies.

Of the three forms of Church polity which exist at the present day, we regard what is known as Independency or Congregationalism as incomparably the worst. Its principle is that each separate congregation is the Church, and that all ecclesiastical powers and functions whatsoever are inherent in the congregation. If single Churches associate, the acts of such association have no binding force. It can only counsel and advise. It is true that Congregationalism becomes in its practical working, Presbyterianism. It must do this to have any Missionary effectiveness. For if each congregation is sufficient in and of itself, growth must be by the multiplication of such independent bodies, and such extension is generally impossible, except by combination of congregations. From such combination there is often great efficiency in Missionary work—a result secured by the departure from the system.

It is strange that Churchmen should adopt in any measure in practice, a system so alien to our own, but it is not strange that its adoption should tend to destroy all Missionary spirit and the proper activities of a corporate Church life.

What is the idea of the Parish? In the Primitive Church and for ages the Parish was not known as we have it to day. The *παροικία* was originally the Diocese. The Bishop was its head; and around him, working under his guidance, were the Presbyters

and Deacons and minor orders of laymen and the whole body of the faithful. We cannot enter upon an investigation of the historical *genesis* of the American Parish, nor show by what steps, if there be any historical connection, the primitive *παροικία* has become, not the Diocese, but the independent congregation. It is sufficient to observe that, partly from our relation to the Church of England, partly from the influence of the Congregationalism around us, we have the anomalous institutions, historically considered, which we denominate Parishes, claiming to be not parts or sub-divisions of Dioceses, but the *integers*, of which Dioceses are formed by aggregation. Practically, and even in the view of some of our Canonists the Parish is the unit of the Church. Parishes unite to form Dioceses just as Congregational Societies unite to form Consociations. This view is without question false to history and contradictory to our most cherished principles. It cannot be held consistently with our system of Diocesan Episcopacy historically and rightly understood. We must rise above it. We must make our Parishes, constituent elements or parts of the Diocese from which they derive their organization and character, and not prior to the Diocese, and independent of it, except by a voluntary affiliation. The Parish thus related to the Diocese is legitimate and necessary.

The Parish thus rightly constituted should be territorial. It should have, as it has in theory, its limits, its well defined boundaries prescribed for it. And it should be responsible for all the souls, at least for all those not connected with any other religious body, within the district which it embraces. If it cannot fulfil its trust, its limits should be restricted. It must realize its corporate relations in the Diocese, its full responsibility for all Diocesan and general Missionary work. Its local work will be done most thoroughly and successfully, when it enters heartily into the spirit of the great Mission of the Church, of which it is a part. It is desirable that its Church property be held in trust by a Diocesan Corporation of which the Bishop is *ex-officio* a member and chairman. In the election of its Rector, it should have some choice. But this choice should not be absolute. There should be a concurrence between the Vestry and the Bishop. Parochial preferences and the Bishop's right and duty to send, and to dispose his

workers in the field might be thus harmoniously adjusted. Thus modified the Parochial system may be most efficient for good.

But the Parish as thus defined is not our typical American Parish, and it is of some of the faults in the practical working of this, that we desire now to ask the consideration of our readers.

This sort of Parish is only practically a Congregation. It consists of a certain number of persons and of families associated by the fact of attendance at their Church, and of contributing for the support of its services. The objects for which it exists are the maintenance of a Clergyman, called a Rector, and of a Choir. The Sunday School is generally a voluntary matter, for which the Parish, as a Corporation, has little or no responsibility. The Vestrymen who are the Trustees of the Congregation and the Financial Managers of the Parish, are chosen, not for their piety, nor for their knowledge of or interest in the Church, but for their social and business standing, and their influence in the community. If the Rector is naturally a leader, and is thoroughly devoted to his work, the Parish may be made in the best sense a success. If he be not a leader, if he be lacking in efficiency, though he be good and popular, the Parish may be carried on with or without his favor, in the spirit of a secular institution. The money question is fundamental, and hence sensational, "smooth" or what is called "popular preaching," and sensational music are relied on to attract people of taste and influence, to rent the pews and make the income meet the expenses. The attendants fulfil their duty towards the Church by paying their quota of the expenses and by their presence on Sundays. The Bishop has no voice whatever in the selection of the Rector, and the Rector, unless he be a man of great force of character, has little influence in the selection of the choir or the music, and in the general policy of the Vestry. Practically, except when it is desired to defeat the forming of a new Parish, there are no Parish boundaries, and the Parish as such holds no relation to the lost or erring souls within it. Those belong to it who attend and support its services. There may be two Churches on contiguous blocks. Church people exercise freely their preferences as to the Church they will attend, or whether they will attend any. With many the "popularity" of the Church determines the question.

Thus the Parish is a voluntary association, for the maintenance of religious services and preaching for the edification of its members. It is intended for a class. Its purposes do not look beyond the class for which it is administered. It has its representation in the Diocese it is true, and it contributes towards Diocesan expenses. But it gets an equivalent for this in its increased dignity and importance. Its character is in no degree determined by its Diocesan relations.

This is no caricature. Everybody knows that there are such Parishes. Whether they are exceptional or not they are an evil. They have of right no place in our system. They are an abuse which requires speedy reformation. The best exposure of them is the plain, bald statement of their character.

It is obvious that such Parishes are obstructive of missionary growth. Not being founded on the missionary principle, which is the most distinctive of the principles of the Church, they fail to develop a missionary spirit. Managed as they are on secular principles, they do not counteract the worldliness which the Gospel forbids. In raising money for Church purposes, too often the principle is acted on that the end justifies the means. The temptation is readily yielded to, to resort to all those questionable expedients, which in many quarters have made religious societies an offense to right thinking Christian people. The short sightedness of the policy of selling worldly pleasure to make money for the Church is not at first apparent. It is not considered how in this way all the springs of generous giving are dried up, and all spiritual life is paralyzed. Money is made, temporary enjoyment is secured, and hence every extravagance of worldliness is justified and encouraged.

Even in such secularised Parishes there are many who are living godly lives. The services, the preaching to some extent, are constantly inculcating holiness of character. But even in those who, in their families, in their business, and in the ordinary walks of life, maintain a certain consistency of Christian practice, there is one great defect. There is little aggressive work, little care for winning souls to Christ and extending His kingdom. There is a general contentedness in the enjoyment of the faith and hopes of Christians, in apparent unconsciousness of the duty of bringing those who are without into the fellowship of the Gospel and the

Church of God. And then, there is the peculiarly deadening effect of joining in holy services as a form, upon those who do not appreciate their meaning and purpose, who live in habitual neglect of instruction heard only by the outward ear, and of the spirit of a service which ought to rouse every faculty and energy of the soul to Christlike action.

With whatever individual exceptions, the spiritual tone is low. The world has invaded the Church. The Spirit of Christ does not dwell effectively in those who in their outward lives are "conformed to this world."

Congregationalism in the Church is essentially anti-missionary. This charge must be distinctly made. It does not seek to minister to the bodies and souls of men. It does not found and maintain hospitals, homes for the friendless, the infirm, the aged, the orphan, schools of Christian nurture and refuges for the reform of the erring and the abandoned. It has no idea of the Church as Christ's own representative, as bound to do for Him or help Him to do just that work for which He came, by the means and the grace which He has provided. The chief manifestations of energy being on the secular and pecuniary side, but little is thought of those who have no money. Church privileges must be paid for or they cannot be enjoyed. Hence in such a Parish all responsibility for Christianizing those who are outside the select circle of worshippers is practically disavowed.

In well-worked Parishes in cities, unceasing efforts are made to bring to Christ and the Church, those who are beyond the limits within which a Parish can be worked effectively. Parochial visiting, cottage lectures, mother's meetings, mission schools and such-like instrumentalities are found to be effectual. Other congregations, missions and Parishes grow up naturally and healthfully wherever they are needed, and relations of beautiful harmony and coöperation are maintained. The growth of the Church outstrips the growth of the population. There can be nothing of this where Congregationalism determines the character of the Parish. There is more than indifference, there is a fatal obstructiveness to all such growth. Towns large enough and calling for more than one congregation, if the Church is to hold her own, cannot multiply except as the result of a quarrel and a schism

There is many a city in which the Rector and Vestry resisted for years the establishment of a second Parish, which had to be organized in spite of them, and where there are now several strong and active congregations. There are numerous cities even to this day of from fifteen to twenty thousand people, in each of which there is but one Parish, and no mission, and the Church is no stronger than it was when the population was but half or even a fourth of its present number. In many of these towns the suggestion of another congregation would excite a storm of opposition. The attempt to gather another would be resisted as an infringement of parochial rights, as an invasion of Parish bounds, as promoting division and weakness. And the whole influence of the old congregation and very likely of its Rector would be strongly arrayed against the new. It is believed that in general, though with some remarkable exceptions, a Parish does not grow stronger in a city of eight or ten thousand inhabitants, if its Church people are content with a single congregation. Sometimes Church growth is arrested in much smaller cities from insufficient Church accommodation, because the people will not enlarge or build anew nor permit a mission or another congregation.

Increase must be the result of missionary effort, by building a large church, by new congregations, by colonization; or by missions in outlying wards or districts worked from within themselves. A Mission Sunday School may be attempted as a substitute for real missionary work. But this will accomplish little of itself. It may subserve ends no more vital and spiritual than the fussy activities of some Ladies' Parish Aid Association. If the Mission Sunday School is to accomplish anything, it must be more, it must be a mission, the Church must go with it. The object must be to evangelize the people. The Minister must be on the ground with his regular services, teaching and sacraments. He must be the head, directing and marshalling all his forces. The more work done by lay people, men and women, the better. But the whole power of the Church and its Ministry must be behind them, empowering them to work with a degree of wisdom and practical ability not their own.

When a town has become large and there are several Parishes, there is less difficulty in establishing a new one on the Congregational

principle. All that is necessary is a certain number of people of sufficient means. The question of Parish boundaries is no obstacle. But the jealousies between the Parishes of some large cities, the lack of coöperation, the petty and weak isolation of each, is a sad commentary on the manner in which they were formed and the Congregationalism by which they are conducted and maintained. It would possibly be best, certainly it would be ideally a most beautiful form of growth, that in cities the new congregations with their Churches or Chapels formed in the different districts, should be sub-divisions of the Mother Parish, one Vestry or Corporation sufficing for all. Then the Central or Mother Church would be ready for a Bishop on the See principle, who would have his Cathedral system in some measure prepared for him. Whether so or not, if the growth is normal and congregational selfishness does not mar it, there will generally be no lack of harmony between the different congregations.

Thus we have expressed ourselves very freely concerning some of the evils of Congregationalism in the Church. Thoughtful Christians who believe in the Church and earnestly desire to see her making full proof of her Apostolic and Catholic claims, have long seen and lamented them. The discussion of them is already upon us. The exposure of some of them has been most effectual even since the main points of this article had been determined. It is easier to discern and to point out evils and abuses than it is to suggest the remedies by which they may be corrected. There are, however, some remedies which are obvious. Some have been already suggested incidentally.

First we need a better trained and instructed Clergy. They must be educated up to the missionary idea and imbued with the missionary spirit. Knowing for what the Church exists, they must be full of the thought and purpose of doing just what Christ's Ministers did, when the Apostolic Commission which determined their duty, was fresh; and His love so constrained them that they were able in His strength to subdue to His sceptre the world of Heathenism, and to make His Kingdom the power of God for the regeneration and salvation of men. There are too many "Ministers of the Old School;" too many selfish, self-indulgent, ease-loving, worldly-minded parsons; too many who are obstructionists

to the Church's advancement ; too many who do their work according to their poor conception of it, perfunctorily ; too many who are merely "preachers," but who cannot speak from a full heart of the love of Christ to the men they meet in the shop, in the field or market place, in the highways and hedges, and in the home. If the Church is to do her Catholic work, her Clergy must be trained to be leaders. The popular saying, "Like people, like priest," must be reversed. The Priests must bring up their people to their own high standard of thought and feeling, and mould them into the Church's Spirit. Their earnestness should be contagious. They should know how to call out workers and to direct them in ways of helpful coöperation, to inspire enthusiasm, to train their people in habitual giving, in zeal for missions, in self-forgetful, self-denying devotion to Christ and His cause. Even to this day a spirit of antagonism to parochial or city missions, to the coöperation of men and women in spiritual and mission work, is almost as commonly found in a certain class of Clergy as in the Laity. Our Theological Schools are at fault if they do not train our Candidates for Holy Orders to understand the mission of the Church and the work of its ministers, and to know how to develop and use effectively all those methods and instrumentalities, which primitive and Catholic practice justifies. The first requisite of the Christian Minister is to have life, the second is to be able to stir up life among his people.

The question of the expediency of small Dioceses is determined variously according to the premises assumed, and the bent of mind of the disputants. At present the tendency of opinion and feeling is against much or rapid sub-divisions. The question of SEE BISHOPRICS is a different one. We believe that every Bishop should have his Church in his see city, as the centre of his work and the base of his aggressive missionary operations. And that, this point gained, we shall have gone very far towards the correction of the evils of Parochial Congregationalism. For in the see city at least, in the central church,—central, that is, in relation to the other congregations of the city and the Diocese—though it be at the first small and insignificant in itself—and in immediate connection with it, there will be a manifestation of church life and of church work in its various forms, the efficien-

cy of which will be the most potent demonstration of its value. In this church, which will be FREE, all who desire it may find a home. It will be supported not by fairs, theatricals and dances, but by free-will offerings given to God in acts of worship. Its services will be devoutly congregational, without the abuse of operatic quartette music, such as sometimes profanes the sanctuary. But its WORK will be its characteristic feature. The Bishop will have around him his clergy, priests and deacons, his lay helpers, sisters, deaconesses, laymen charged with special duties, his schools of industry and of education, his missions, and ministries to the classes to be reached and incorporated into the Church's life, his organizations for mutual help and edification and of mercy and charity. The self propagating power of such a parish will be the sufficient evidence of its fruitfulness. In some cases this idea of a Bishop's Church can be realized by an arrangement with the vestry of the mother parish of the city chosen as the see. In others it will probably be found expedient to begin anew, and build the Bishop's Church from its foundations, and thus be free at once of the congregationalist habits and associations of the old church. But the work of such a Bishop's church, cathedral, or whatever it may be called, and however it may be secured, will be a most powerful agency in raising the standard of church services and church life and work throughout the Diocese, and thus help to lift up parishes out of their congregationalist position.

Another essential thing is, that in the beginning of church work in new places, missions should be organized before parishes. In our older Dioceses the growth of the church has been very much retarded by the early and traditional practice of investing new missions with a full parochial organization. Let the mission be first, and only give place to the parish after attaining to a condition of self support. In the Missions, the Bishop alone, or with the concurrence of his Board of Missions or cathedral chapter, or whatever body may stand in its place, will have the exclusive right to appoint the minister. And so the time will the sooner come when in parochial organizations the right of the Bishop in the sending and appointment of ministers to their fields of labor, consistently with all due preferences and rights of the parish from whom must come the clergyman's support, can be canonically provided for.

The importance of the free-church movement will be appreciated in this connection. Nothing tends more to perpetuate the idea that the church is for a class, than the ownership or exclusive proprietorship of pews in the house of God. Nothing will tend more to break down this congregational class idea than to open the doors and the sittings of the church, wide and free to all, and to give to all, of whatever class, the equal and full privileges of the Gospel. The pew system with its attendant, and it is to be feared inseparable evils, has alienated from the church the great working class, that class which we call "the masses," which holds the political power of this country, which will possess its wealth and control its destinies; and which we must reach effectively with the Gospel and the church, or moderate our high claims of Catholicity and content ourselves with being a sect for the well-to-do and respectable. This same system is in like manner largely responsible for the alienation from religion itself, of large numbers of thinking men, who lament that they are infidels not from choice but from necessity. If the Church shall become what she was intended to be, and do the work for which she was founded, she will carry her divine credentials in her own hands, and the unbelief of the present day will present no stronger barrier to the advance of Christ's Kingdom than did that of Stoicism, Epicureanism, and Neo-Platonism in the first ages. To win back to faith in Christ and membership in Him, the vast multitudes who are content in their self-invented systems, their indifference or their scepticism, and to make the Church as in primitive times, the Church of all classes and conditions of men; we believe that among the other means to be used, and for the full effect of the use of other means, FREE AND OPEN CHURCHES will be found indispensable. The only difficulty in the way of the free-church system is the financial one, to combine the support of the Church with the support of the work outside of it, the missions Diocesan and general. But this difficulty will be overcome when we have obtained what is one of our greatest needs to-day, an adequate *financial policy and system* for the Church.

Finally, we would welcome the work of Evangelists and Missioners as helping towards the consummation so devoutly to be desired. In real harmony with our ecclesiastical system, their

ministry may be used to awaken and stir up life in dead souls and dead parishes, quickening the seed sown by stated ministers ; and also to sow the seed of the Word in the hearts of multitudes who are not reached by our present methods and agencies.

And in short we would foster and encourage all kinds of means and efforts to which authoritative sanction can be given ; multiplied services, mission preaching in and out of parishes and of churches, by parochial and mission clergy, by laymen acting under authority, and all the varied methods which devout hearts and earnest minds can discover, whereby all who are sworn as the soldiers and servants of Jesus Christ, and especially all who are empowered for work by receiving the laying on of hands in Ordination or in Confirmation, may fulfil their " vocation and ministry."

The revival of church life, of earnestness and missionary spirit, in the midst of which we are now living, is carrying us on faster and further than we know. There is every ground for faith in our Church and of hopefulness for her future. She is coming up to the full belief in her Divine Mission, and will gradually outgrow whatever practical abuses may stand in the way of her fulfilling it. Congregational selfishness will not long remain to hinder our progress when we fully realize and practically exemplify our oneness in Christ, in the Body of which He is the Head, in which all have and must exercise their office whereby to contribute to the "increase of the Body and the edifying of itself in Love." •

JOHN FRANKLIN SPALDING.

THE MOZARABIC LITURGY.

AND

THE MEXICAN BRANCH OF THE CATHOLIC CHURCH OF OUR
LORD JESUS CHRIST MILITANT UPON EARTH.

A LITURGICAL STUDY.

The Bishop of Delaware, in an article on the Church Reform Movement in Mexico, in the CHURCH REVIEW, of last October, says (p. 586):

"The Liturgy in use is understood to be provisional. * * There is no prescribed Lectionary. This and other defects are obvious. How can they best be remedied? Not, in the judgment of the writer, by imposing our formularies, or by proposing hasty emendations. The Liturgy must be formed by the deliberate and mature action of the Church which is to use it, a Church, be it remembered, whose members are of Spanish, not Anglo-Saxon race and education. Precious materials may be drawn from the ancient Mozarabic Liturgies. Time, learning, study, and experience must all combine to perfect so important a work as the permanent *cultus* of this Church."

It is not necessary now that we should go into a discussion of the defects of the *Libro de Oracion*. Should any of these seem to the Mexican Commission of our House of Bishops, so great as to give rise to any question whether "the Sacraments be duly ministered according to Christ's ordinance, in all things that of necessity are requisite to the same," they will of course, in their wisdom, take the proper means to have the error corrected. Minor defects may, under the circumstances, be overlooked for the time.

There are, however, those who think, and, as it seems to the writer, justly, that it would be a serious error of judgment in the leaders of the Mexican Reform movement, to delay, one day longer than is absolutely necessary, the preparation of as good a Liturgy, in all its essential parts, as can now be prepared. To us, who know

the influence on heart and mind of a true Liturgy, it is needless to argue the inestimable benefit of such an one to those who use it. But beside those in Mexico who have openly taken a stand for Reform, there are, there is reason to think, very many more, both of clergy and laity, who in their hearts feel the need of it. To these, a well-ordered Liturgy would be at once a guarantee of the real nature of the Reform movement, and, in itself, no slight attraction.

And there is another point not without importance. The Mexican Reformers ask the sympathies and help, not only of our Church in its corporate capacity, but also of its members as individuals. Why have these not been more freely rendered? Is it not in a great degree because, to use the words of a recent editorial in one of our Church papers: ¹

"Information is needed sufficiently detailed and precise to interest and satisfy the majority of our people, who still know little more than that a movement is in progress in Mexico, but are in doubt as to its true character. It may as well be plainly said that a doubt on this point prevails widely, and accounts for much of the apathy which is shown."

On the part of many intelligent and large hearted Churchmen, the feeling is not one of apathy, but of suspense of judgment; they are unwilling to believe that things are wrong, they cannot quite convince themselves that all is right. If these Mexican Reformers could but put into the hands of such men, either in Spanish or in an authorized translation, a Liturgy, and say, "Examine this and see that we stand in the old ways and walk in the old paths, and have but turned from Romish error; thus and so we worship, so we administer the Sacraments—this will show our belief as to them," the interest of many would be secured, who now stand aloof, but not at all from indifference. With them the *lex orandi* is an important factor in forming their judgment of a Church. A Liturgy drawn up on true liturgical principles would do very much to secure the aid and sympathy of American Churchmen.

It is, of course, most to be desired in any Church Reform that the continuity between old and new be preserved. As Anglican Reformers appealed to the teachings, not only of the Primitive

¹ Church Journal, Feb. 23, 1876.

Church Catholic, but also, with an especial force, to those of the early British and Anglo-Saxon Churches, and based their Liturgy on the ancient use of Sarum—so it is pleasant to know that those who are laboring for Reform in the Church in Mexico, appeal to the doctrines and practices of the early Spanish Church, and intend making the Mozarabic Liturgy the main source from which their own is to be taken.

The question may be asked, what is this Mozarabic Liturgy? He who would have a full answer may look for it in Neal's *Essays on Liturgiology and Church History*; in Neal's *Introduction to the History of the Holy Eastern Church*, pp. 339–703, where he compares the Mozarabic and several Eastern Liturgies; in Alexander Leslie's *Prefatio ad Missale Mozarabicum*; and in a study of the Liturgy itself. There is but space here for a few facts in regard to it. It is Neale's opinion¹ that "the groundwork of the present Mozarabic Liturgy is coeval with the introduction of Christianity into Spain, but that the Goths may possibly have added, and St. Leander certainly did introduce some approximations to the Oriental rite." The Learned Saban y Blanco² says that "in the year 633 no other rite than this [which he calls the Gothic] was used throughout the Peninsula." At the time of the Mahometan invasion, this Liturgy acquired the name Mozarabic, which has so puzzled etymologists. Pagi and others make the word to be equivalent to *Mixtarabic*, because this Liturgy was used by Christians who dwelt among their Arab conquerors. Flores, the Church Historian of Spain, derives the first two syllables of the word from the Arabic *Macih* (Messiah); others have formed, or invented, the word *Musa*, but of these some say it is a name for "Christian," others that it was the name of one of the Arab conquerors, who, by his kindness to the Christians, won their esteem.

Neale says,³ "The real derivation is simple enough: *Arabic* signifying an Arab by descent (like an Hebrew of the He-

¹ *Essays on Liturgiology*, p. 130.

² Quoted by the Rev. A. H. De Mora, a clergyman of our Church, now laboring in Lisbon, Portugal, p. 100 of *La Iglesia en España*, a modest little work, but showing considerable research, and of real merit.

³ *Essays on Liturgiology*, p. 131.

brews), *Arab Most-Arabe* an Arab by adoption, and the latter term gradually having been softened into *Mozarabe*, and applied to the Liturgy."

Rome has ever had a jealousy of National rites, and in the eleventh century she succeeded in suppressing the use of the Mozarabic Liturgy in one part of Spain after another. The people of Toledo, however, so clamored for its continuance with them, that this was conceded in the case of the seven most ancient Churches in that city.

The great Cardinal Ximenes, among other steps towards reform in the Spanish Church, endeavored, so far as he might, to revive the use of its national Liturgy. The copies, of the Mozarabic Office Books were few, and some of them very incorrect. He had them carefully edited, and printed in the years 1500 and 1502. He built and endowed a chapel, in connection with the Cathedral of Toledo, in which the Mozarabic Liturgy was always to be used. A similar chapel was founded at Salamanca. Only in these two Cathedral Chapels, and in the Churches of St. Mark and St. Justa, in Toledo, does the Spanish Church use its own Liturgy, all others follow the Roman use.

The existing copies of the Mozarabic Liturgy have suffered from changes and additions which have not been improvements. Still is there much that is most admirable in them; still is it most true that, in the words of the Bishop of Delaware, "precious materials may be drawn from them," for the Liturgy of the old Catholic Church of Mexico. There would seem to be a providential intimation that the Mexicans should use these materials in the fact that an Archbishop of Mexico (afterwards Cardinal) Lorenzana was most earnest in reviving a knowledge of the Mozarabic Liturgy at a time when it was well-nigh forgotten. For many years it was practically impossible to obtain a copy of it. In 1760, Lorenzana had the Ordinary of the Liturgy reprinted at Puebla. Translated to Toledo, he had a large part of the Offices printed in Madrid in 1775, with an introduction written by himself, the remainder appeared in Rome, after his death—but at his expense.

The Mozarabic Liturgy may well be used as a *basis* for the Mexican Liturgy, but something will be needed beside a fitting translation into Spanish, and the removal of the errors which, in

the course of time, have crept in. The statement of a well-known traveller in Spain, Mr. Ford, 'that one of the marked features of the Mozarabic Ritual is its simplicity,' is as correct as travellers' stories are apt to be who repeat what they are told on insufficient authority, or through incompetent interpreters, without having the previous knowledge of the subject which would enable them to know that very much of what they thus learn, is utterly valueless. The Mozarabic is, as that most competent authority, Neale, informs us, "about the most complicated use that exists." It is exceedingly diffuse as well as complicated. Migne's reprint of the Mozarabic Liturgy is in very large octavo, small print, and yet occupies nearly 1,200 pages. Of course great simplification and condensation would be required in preparing, from all this, a "Book of Common Prayer."

In the following pages the writer has drawn up, from the Mozarabic Liturgy an Order for the Holy Communion parallel to our own. In a few instances, brief phrases have been taken from Holy Scripture, the common heritage of the Churches of God, in a very few—which are always noted—he has quoted from our own Liturgy when he did not find in the Mozarabic what was so well suited to the purpose. He has aimed, of course, to translate Liturgical Latin into Liturgical English. Sometimes he has paraphrased expressions which were too diffuse, or which were not quite in keeping with the position here assigned them. In all cases he has given the original Latin at the foot of the page, and referred to the volume and column in Migne's reprint whence the quotations were made. He has not thought it necessary in this Essay to give Rubrical directions.

The writer may be asked whether, in his opinion, a Spanish Liturgy so drawn up would be just what was needed in Mexico? He would unhesitatingly answer, No. The *words* in this are Mozarabic, the *structure* Anglican. In one or two cases, he has ventured to follow the genius of the Mozarabic Liturgy, as in having a special *Prophecy* as well as *Epistle* and *Gospel*; our Church using but *one* Prophecy for every Sunday or holy day, Exodus xx., 1-18. The writer thinks that a conformity, in other respects also, to ancient Spanish use, would be wise in a Liturgy for Mexicans.

The writer has but endeavored to draw attention to the treasures

of the Mozarabic Liturgy—to show what *could* be done with these rather than what *should* be. As Bishop Lee well says, “The [Mexican] Liturgy must be formed by the deliberate action of the Church which is to use it.” They may ask, if so minded, the *help* of others, the final responsibility must rest upon themselves.

AN ORDER FOR THE HOLY COMMUNION,
PARALLEL TO THAT OF THE AMERICAN CHURCH.

ARRANGED FROM THE MOZARABIC.

I will arise, and go to my Father, and will say unto Him, Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son.

Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.¹

OUR Father, etc., etc.

Cleanse Thou us O Lord from secret faults.

And keep Thy servants from presumptuous sins.

Lord, hear our prayer.

And let our cry come unto Thee.²

O GOD, who makest the unworthy to be worthy, the sinner to be just, and the impure to be pure; cleanse our hearts and bodies from all thought and pollution of sin, that we may acceptably serve Thee, through that Great High Priest without spot of sin, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in

¹ Surgam et ibo ad Patrem meum, et dicam Ei, Pater peccavi in cœlum et coram Te, jam non sum dignus vocari filius Tuus. Oremus. Kyrie eleison, Christe eleison, Kyrie eleison. *In Ordinario Missæ.* (I. 525).

² PATER noster, etc. Ab occultis meis munda me Domine. Et ab alienis parce servo Tuo. Domine exaudi orationem meam, Et clamor meus ad Te perveniat. *In Ordinario Missæ.* (I. 525).

the unity of the Holy Ghost, ever one God, world without end.
*Amen.*¹

The Lord be ever with you.

And with thy spirit.²

A lesson from the book of³ ———, chapter, beginning with the — verse.

Thanks be to God.⁴

[*At this place is usually read a lesson from the Old Testament : on Easter-day, the lesson is Revelation i, 1-9.*]

Confitemini Domino. Psalm cvi.

O GIVE thanks unto the LORD, for He is gracious : and His mercy endureth forever.⁵

Who can express the noble acts of the LORD : or show forth all His praise?

Blessed are they that alway keep judgment : and do righteousness.

Remember me, O LORD, according to the favor that Thou bearest unto Thy people : O visit me with Thy salvation.⁶

That I may see the felicity of Thy chosen : and rejoice with the gladness of Thy people, and give thanks with Thine inheritance.

O give thanks unto the LORD : for He is gracious, and His mercy endureth forever.⁷

¹ DEUS, qui de indignis dignos, de peccatoribus justos, et de immundis facis mundos ; munda cor meum, et corpus meum, ab omni sorde et cogitatione peccati, et presta ut, acceptibiles Tibi hostias offeram, et per Eum Tibi meum sit acceptabile votum, Qui Se Tibi, Deo Patri, pro nobis obtulit in sacrificium, Qui est solus sine peccati macula Pontifex, Jesus Christus, Filius Tuus, Dominus noster, Qui Tecum Vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. *Amen. In Ordinario Missæ.* (I. 525).

² Dominus sit semper vobiscum. Et cum spiritu tuo. *In Ordinario Missæ.* (I. 533.)

³ Lectio Libri.—— *In Ordinario Missæ.* (I. 109).

⁴ Deo Gratias. *In Ordinario Missæ.* (I. 109).

⁵ CONFITEMINI Domino, quoniam bonus : quoniam in sæculum misericordia Ejus.

⁶ Quis loquetur potentias Domini : auditas faciet omnes laudes Ejus.

Beati, qui custodiunt judicium : et faciunt justitias in omni tempore.

Memento nostri, Domine, in beneplacito populi Tui : Visita nos in salutari Tuo.

⁷ Ad videndum in bonitate electorum Tuorum : ad letandum in lætitiâ gentis Tuae, ut lauderis cum hæreditate Tua.

CONFITEMINI Domino, quoniam bonus : quoniam in sæculum misericordia Ejus. (II. 814.)

GLORY and honor be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen.¹

The Lord be ever with you.

And with Thy spirit.

Let us pray.²

The Collect for Easter-day.

O LORD Jesus Christ, Who didst die for the sins of the whole world, and, as at this time, didst rise from the dead, by Thy resurrection, mortify and kill all vices in us: and as, by Thy Cross and Passion, Thou didst destroy the power of death, make us to share in the blessed life; through Thy merits O Blessed Saviour, Who dost live and govern all things, world without end. Amen.³

The Epistle (*or* the portion of Scripture appointed for the Epistle) is written in the — chapter of —, beginning at the — verse.

Thanks be to God.⁴

[The Epistle for Easter-day is Acts ii. 29-40].

The Holy Gospel is written in the — chapter of —, beginning at the — verse.

Glory be to Thee, O Lord.⁵

[The Gospel for Easter-day is St. John xx., 1-19.]

The faith that we hold in our hearts, let us confess with our mouths.⁶

The Nicene Creed.⁷

¹GLORIA et honor Patri, et Filio, et Spiritui Sancto, in secula sæculorum. Amen. *In Ordinario Missæ.* (I. 109.)

²Dominus sit semper vobiscum. Et cum spiritu Tuo. Oremus. *In Ordinario Missæ.* (I. 526.)

³Dominus Jesus Christus, Qui pro totius mundi salute moriens, hodie resurrexit a mortuis, Ipse vos resurrectione Suâ, mortificet a delictis; Quique per crucis patibulum, mortis destruxit imperium, beatæ vitæ vobis tribuat participium; Per, etc. *Benedictio in Die Resurrectionis Domini.* (I. 487.)

⁴Sequentia Epistolæ,—vel Lectio Libri—(I. 480). Deo Gratias. *In Ordinario Missæ.* (I. 110.)

⁵Lectio Sancti Evangelii Secundum—Gloria Tibi Domine. *In Ordinario Missæ.* (I. 111.)

⁶Fidem quam corde credimus, ore autem dicamus. *In Ordinario Missæ.* (I. 117.)

⁷Symbolum Constantinopolitanum, vel Nicænum. (I. 118.)

Hymn.

Sermon.

The Offertory Sentences.

ALL things come of Thee O LORD; and of Thine own have we given Thee.¹

Let us pray for the whole state of Christ's Church militant.²

ALMIGHTY and Everliving God,³ mindful of Thy precept⁴ to make supplications, prayers, and intercessions, and to give thanks for all men:⁵ We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty:⁶

Beseeching Thee of Thy goodness, to enrich the Holy Catholic Church in faith, hope, and charity;⁷ to sustain her in danger, protect her in adversities, and make her watchful in prosperity.⁸ And grant that all they who do confess Thy Holy Name may live in pure and sincere love of the brethren,⁹ and keep the unity of the spirit in the bond of peace.¹⁰

Make, we beseech Thee, all Christian Rulers and Magistrates to

¹TUA sunt enim omnia, et quæ de manu Tuâ accepimus, dedimus Tibi. (II. 880).

²Ecclesiam Sanctam Catholicam in orationibus in mente habeamus. *In Ordinario Missæ*. (I. 114).

³Omnipotens æterne Deus (II. 147).

⁴Memores præceptorum Tuorum. (II. 130).

⁵1 Tim. ii. 1.

⁶Acceptabilis sit majestati Tuæ, Omnipotens Deus, hæc nostra oblatio, quam Tibi offerimus. *In Ordinario Missæ*. (I. 528).

⁷Ecclesiam Sanctam Catholicam in orationibus in mente habeamus, ut eam Dominus, fide, spe, et caritate, ampliare, dignetur. *In Ordinario Missæ*. (I. 114).

⁸Sustenta eam in periculis, protege in adversis, et moderare in prosperis. *Illatio in Missâ Votivâ*. (I. 987).

⁹Ut ii qui vexillum crucis Tuæ in frontibus gestant, puram atque sinceram cum fratribus retineant caritatem. *Oratio ad pacem, in Festo Inventionis Sanctæ Crucis*. (I. 743).

¹⁰Unitatem spiritus servantes, in vinculo pacis. (I. 612).

truly and impartially administer justice,¹ for the punishment of evil-doers and for the praise of them that do well.²

Give grace, O heavenly Father, to all Bishops and other ministers, faithfully to preach Thy truth, setting forth in their lives what they preach with their lips.³

And to rightly and duly administer Thy holy sacraments.⁴

And grant that all Thy people, and especially this congregation here present, may truly receive Thy Holy Word which is preached unto them.⁵

And serve Thee in holiness and righteousness all the days of their life.⁶

And we most humbly beseech Thee, of Thy goodness, O Lord, to comfort and succor all those who are in need, trouble, sickness, or any other adversity.⁷

And we also bless Thy holy Name⁸

For all Thy servants departed this life in Thy faith and fear,⁹ beseeching Thee to give us grace so to follow in their footsteps,¹⁰ that with them we may be partakers of Thy heavenly kingdom.¹¹

Grant this, O Father, for the sake of Thine Only-begotten Son,

¹Regibus fidelibus, cum mansuetudine et veritate, justitiam largiatur. (I. 753).

²1 Peter ii. 14.

³Tu ora nostra præconio veræ predicationis accinge, * * * ea quæ predicamus sermonibus, opere impleverimus. *Oratio ad pacem, in Natale S. Saturnini, Episcopi.* (I. 156).

⁴Fac me dignum et strenuum sanctis altaribus Tuis ministrum. (I. 525).

⁵Præsta, quæsumus, ut cuncti fideles Tui veraciter apprehendant quæ ex predicatione ejus [sc. Evangelii Tui] suscipiunt. *Alia Oratio, in Quinto Dominico post Festum Pentecostes.* (I. 642).

⁶Serviamus Illi, in sanctitate et justitiâ coram Ipso, omnibus diebus nostris. (II. 870).

⁷Ut omnes inopiâ afflictos, tribulatione vexatos, morbis obrutos, vel quolibet merore contritos, cunctos indulgentiæ Tuae pietatis absolvat. *Oratio ad pacem in Missâ Votivâ* (I. 984).

⁸Benedic Nomini sancto Ejus. (II. 810).

⁹Omnibus fidelibus defunctis. (I. 986).

¹⁰Ac tribue precibus nostris, ut * * * per eorum nos facias ambulare vestigia. *Oratio post Prædicationem in Festo Omnium Sanctorum.* (I. 897).

¹¹Ut cum eis partem in cœlestibus habeamus. *Benedictio in Festo Omnium Sanctorum.* (I. 898).

Jesus Christ, our Lord, through Whom Thou givest all good to us Thine unworthy servants. *Amen.*¹

DEARLY beloved brethren; We who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must confess our sins, if we would not be condemned at God's Judgment. We must humble ourselves before men if we would be glorified before the angels. We must mourn here, if we would reign with Christ hereafter.²

May our merciful Lord Jesus grant us so truly to confess our sins, that we may obtain speedy remission; may He clothe us with the Wedding Garment, that we may come holy and clean to the Heavenly Feast.³

WITH a full trust in God's mercy through Christ, let us make our humble confession unto Him,⁴ devoutly kneeling.⁵

ALMIGHTY God, Father of our Lord Jesus Christ,⁶ we acknowledge that we have grievously sinned against Thee, by thought, word and deed, and by omission;⁷

We do earnestly repent of these our misdoings;⁸

¹Præsta, Pater Ingenite, per Unigenitum Tuum, Dominum Nostrum, Jesum Christum, per Quem Tu * * omnia nobis indignis servis præstas. *Post Pridie in Secundo Dominico post Octavas Epiphaniæ.* (I. 251).

²Accedentes ad Domini mysterium, fratres carissimi, debemus deferre ad publicum crimina, si ad Judicium nolumus sustinere tormentas. Debemus hominibus humiliari, si volumus coram angelis gloriari. Debemus lugere in sæculo, si volumus regnare cum Christo. *Missa in Quarto Dominico post Octavas Epiphaniæ Domini.* (I. 256).

³Non nos abjicias Jesu bone. Sit in nobis vera confessio et peccatorum celerrima subsequatur remissio. Dona nobis nuptialis dignitatis vestimentum, quo accedamus ad Tue Passionis Epulum preparatum. *Feria Quarta post Ramos Palmarum.* (I. 404).

⁴Faciem Domini Jesu, ac Redemptoris nostri, preveniamus in confessione, cum omni fiducia. *Feria Quarta post Ramos Palmarum.* (I. 404).

⁵Pœnitentes orate, flectite genua Deo. (II. 611).

⁶Omnipotens Deus, Pater Domini Nostri Jesu Christi. *Oratio post Nomina, in Secunda Feria Paschæ.* (I. 489).

⁷Confiteor graviter peccasse in lege Dei mei, cogitatione, locutione, opere, et omissione. *Confessio in Ordinario Missæ.* (I. 526).

⁸Pœnitentiam agimus pro malis nostris. *Preces ad Tertiam, in Quartâ Feriâ post Dom. III. Quadragesimæ.* (II. 409).

We are heartily sorry for our sins ;¹

We are bowed down under the burden of them.²

Turn Thy face from our sins, O Lord, and blot out all our iniquities. Have mercy upon us, we beseech Thee, supplicating Thy favor,³ for the sake of Jesus Christ, Thy Son, our Lord, who died upon the Cross for our salvation, forgive us all the evil that we have committed, cleanse us from all the stains of sin, and fill us with all spiritual gifts,⁴

That we may ever hereafter walk in newness of life,⁵ through Jesus Christ our Lord. Amen.

ALMIGHTY God our Heavenly Father *Who, of His great mercy, hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto Him,*⁶

have mercy upon you pardon and deliver you from all your sins,⁷ confirm and strengthen you in all goodness,⁸

And bring you to everlasting life⁹ through Jesus Christ our Lord. Amen.

*Hear what comfortable words our Saviour Christ saith unto all who truly turn to Him.*¹⁰

¹Peccavimus, propter hoc factum est in dolore cor nostrum. *Ad mat. in Sextâ Feria post Dom. III. Quadragesimæ.* (II. 422).

²Peccatorum pondus inclinat. *Alia Oratio, in Quarto Dominico post Octavas Epiphaniæ Domini.* (I. 262).

³Averte faciem tuam a peccatis nostris, Domine, et omnes iniquitates nostras dele; miserere quesumus rogantibus nobis. *Oratio ad mat. in Feriâ Quartâ, in Capite Jejunii.* (II. 246.)

⁴In Ipsius dilecti Filii Tui, * * et cœterni Domini Nostri, Jesu Christi, nomine Te invoco, ut omnibus malis meis indulgens, cunctas maculas criminum meorum abstergens, atque spiritualibus donis replens. *Illatio in Missâ Votivâ.* (I. 985).

⁵In novitate vitæ ambulantes. *Alia oratio in Feria Sexta Paschæ.* (I. 512).

⁶From the American Liturgy.

⁷Misereatur vestri, omnipotens Deus, et dimissis omnibus peccatis. *Absolutio, in Ordinario Missæ.* (I. 526).

⁸Confirmati semper in bono. *In Ordinario Missæ.* (I. 119).

⁹Perducat vos ad vitam æternam. *Absolutio, in Ordinario Missæ.* (I. 526).

¹⁰From the American Liturgy.

COME unto Me, all ye that travail and are heavy laden, and I will refresh you.¹ ST. MATT., xi., 28.

So God loved the world, that He gave His Only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. ST. JOHN, iii., 16.

Hear also what St. Paul saith.²

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. I. TIM., i., 15.

Hear also what St. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the Propitiation for our sins.³ I. JOHN, ii., 1, 2.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.⁴

It is very meet and right, that we should always give thanks to Thee, O Holy Lord, Everlasting Father, Almighty God :

[Preface for Easter

Through Jesus Christ, Thy Son, our Lord, Who, as at this time, manifesting the glory of His Resurrection, came forth from the tomb in triumph, when He had overcome death by dying, and by His Blood had reconciled the earthly with the heavenly.⁵]

THEREFORE with Angels and Archangels, and with all the

¹ Venite ad Me, omnes qui laboratis et onerati estis, et Ego reficiam vos. (II 1022).

² From the American Liturgy.

³ Si quis peccaverit, Advocatum habemus apud Patrem, Jesum Christum. *Ad. Mat. Feria Secunda, Dom. III. Quad.* (II. 387).

⁴ Sursum Corda. Levemus ad Dominum. Gratias referamus. Dignum et justum est. *In Ordinario Missæ.* (I. 115, 116).

⁵ Dignum et justum est, nos Tibi gratias agere, Domine Sancte, Pater Æterne, Omnipotens Deus, et Jesu Christo Filio Tuo, Domino Nostro. * * Hodierne, Resurrectionis gloriam manifestans * * triumphavit, cum mortem moriens vicit, et Sanguine Suo terrena celestibus reconciliavit. *Illatio, in Die Resurrectionis Domini.* (I. 484).

company of heaven,¹ we laud and magnify Thy glorious Name; evermore praising Thee and saying,²

HOLY, Holy, Holy, Lord God of Hosts; Heaven and earth are full of the glory of Thy Majesty; Hosanna to the Son of David; Blessed be He that cometh in the name of the Lord; Hosanna in the Highest.

Hagios, Hagios, Hagios, Kyrie, O Theos.³ Amen.

WE come to this Thy Table, O Lord, in humbleness of spirit,⁴ trembling because of our sins, but trusting in Thy mercy. We hide not our sins from Thee, heal us through the merits of the One Sacrifice.⁵

Grant us, O Lord our God, so to partake of the Body and Blood of Thy Son our Lord Jesus Christ, that we may receive remission of all our sins, be filled with Thy Holy Spirit,⁶ and, in the world to come, attain the crown of everlasting life.⁷ Amen.

VERILY Holy and Blessed art Thou, O God the Father Almighty, Who didst send Thine Only-Begotten Son to take upon Him our nature, and to die⁸ for the salvation of the whole world; Who,

¹ Cœlorum ille exercitus innumerabilis. *Illatio, in Sexto Dom. post Octavas Epiph. Domini.* (I. 268).

² Sine fine laudetur, parili concentu, cum Angelis et Archangelis laudantibus, atque ita dicentis. *Illatio, in Quarto Dom. de Adventu Domini.* (I. 135).

³ Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth; Pleni sunt cœli et terra gloriâ Majestatis Tuæ: Osanna Filio David; Benedictus Qui venit in Nomine Domini; Osanna in excelsis. Agyos, Agyos, Agyos, Kyrie O Theos. *Sanctus, in Ordinario Missæ.* (I. 549).

⁴ Accedam ad Te in humilitate spiritus mei. *In Ordinario Missæ.* (I. 113).

⁵ Reatu licit trepidi, sed Tuâ freti misericordiâ, * * non abscondimus vulnera, * * sana nos Sacrificio. *Post Pridie, in Secundo Dominico post Octavas Epiphaniæ.* (I. 251).

⁶ Domine Deus meus, da mihi Corpus et Sanguinem Filii Tui, Domini nostri, Jesu Christi, ita sumere, ut * * remissionem omnium peccatorum merear accipere, et Tuo Sancto Spiritu repleri. *In Ordinario Missæ.* (I. 120).

⁷ Et, in futuro [seculo], consequantur vitæ æternæ coronam. *Post Pridie, in Sexto Dominico post Octavas Epiphaniæ Domini.* (I. 273).

⁸ Vere Sanctus et Benedictus es, Deus Pater Omnipotens, Qui Dominum Nostrum Jesum Christum, in assumptione (m) humanitatis, mortem fecisti subire. *Post Sanctus in Secunda Feria Paschæ.* (I. 490).

⁹ Pro totius salute mundi ad nos misisti. *Post Sanctus, in Quinto Dominico Quadragesimæ.* (I. 376).

by His Cross and Passion, bare the burden of our sins, and made an end of atoning sacrifices by that One Oblation of infinite worth; Christ the Lord, and our Eternal Redeemer.¹

WHO the night before He suffered took Bread and giving thanks, blessed and brake it, and gave it to His disciples, saying, Take, Eat, This is My Body, which is given for you; As often as ye eat This, Do it in Remembrance of Me.

Likewise, after supper, He took the Cup, saying, This is the Cup of the New Testament in My Blood, which is shed for you, and for many, for the remission of sins; As often as ye drink This, Do it in Remembrance of Me.

As often as ye shall eat This Bread, and drink This Cup, ye shall show forth the Lord's Death until He come in glory from Heaven. *Amen.*²

THUS doing, Most Holy Father,³ with these Thy Holy Gifts, which we now offer unto Thee,⁴ we set forth the Death of Thine Only-Begotten Son, by which we were redeemed, as He commanded us to do, until He Himself should come.⁵

¹ Qui passione Crucis Suæ, allevat pondus iniquitatis nostræ, et dat finem piaculis per Oblationem officii singularis * * Christus Dominus ac Redemptor Æternus. *Post Sanctus, in Quarto Dominico Quadragesimæ.* (I. 354).

² Qui pridie quam pateretur, accepit panem, et, gratias agens, benedixit, ac fregit deditque discipulis Suis, dicens, Accipite et Manducate, Hoc est Corpus Meum, Quod pro vobis tradetur; Quotiescumque manducaveritis; Hoc facite in Meam Commemorationem.

Similiter et Calicem postquam coenavit, dicens, Hic est calix Novi Testamenti in Meo Sanguine, Qui pro vobis et pro multis effundetur in remissionem peccatorum; Quotiescumque biberitis, Hoc facite in Meam Commemorationem.

Quotiescumque manducaveritis Panem hunc, et Calicem istum biberitis, Mortem Domini annuntiabitis, donec veniat in claritate (m) de Cælis. *Amen. In Ordinario Missæ.* (I. 550-553).

³ Hoc agentes * * Pater Sancte. (I. 491).

⁴ Hæc dona Tua * * in Altare Tuum, Panis ac Vini Holocausta proponimus. *Post Pridie Nativitate Domini Nostri Jesu Christi.* (I. 189).

⁵ Hoc agentes, apud Te, Pater Sancte, Redemptricem Nostrum Unigeniti Tui Mortem, sicut Ipse præcepit, usque in Adventum Ipsius, nuntiamus. *Post Pridie, in Secundâ Feria Paschæ.* (I. 487).

Having in remembrance His Glorious Passion, and Resurrection and Ascension ;¹

Rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.²

AND we most humbly beseech Thy Majesty, that Thou wouldst send down Thy Holy Ghost, with the fulness of Thy blessing, upon³ these Thy gifts and creatures of Bread and Wine;⁴ that we, receiving them according to our Saviour Jesus Christ's Holy Institution,⁵ may be partakers of His Most Blessed Body and Blood.⁶

WE earnestly pray Thee, O Heavenly Father, most mercifully to accept this our sacrifice⁷ of praise and thanksgiving.⁸ And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy, and living sacrifice unto Thee;⁹

¹ Simulque Præclaræ Passionis, et Resurrectionis, et in Cælos Ascensionis, Memoriam facientes. *Post Prædicationem in Quinto Dominico Quadragesimæ* (I. 370).

² Completis nostræ redemptionis et Tuæ gratiæ documentis, referentes, Tibi gratias, benedicimus Te. *Post Prædicationem in Septimo Dominico post Pentecosten*. (I. 643).

³ Majestatem Tuam supplices rogamus, ac petimus, ut in his Sacrificiis benedictionum Tuarum plenitudo descendat, et infundas in Eis imbrem Spiritus Sancti, de Cælis. *Post Prædicationem in Quinto Dominico Quadragesimæ*. (I. 376).

⁴ In Altare Tuum, Panis ac Vini Holocausta, proponimus. *Post Prædicationem in Festo S. Mathiæ Apostoli*. (I. 727). Ut his Creaturis superpositis Altario Tuo Spiritum Sanctificationis infundas. *Post Prædicationem in Festi Corporis Domini*. (I. 627).

⁵ Servantes preceptum Unigeniti Tui. (I. 627).

⁶ Da mihi Corpus et Sanguinem Filii Tui, Jesu Christi, ita sumere. *Oratio in Ordinario Missæ*. (I. 566.) Corda Nostra, Corporis et Sanguinis Filii Tui Domini Nostri commixtione purificas. *Post Prædicationem in Quinto Dominico Paschæ*. (I. 586).

⁷ Te ergo, Summe Pater, exposcimus, ut hanc * * hostiam * * e manibus nostris, placatus accipias. *Post Prædicationem in Quarto Dominico de Adventu Domini*. (I. 135).

⁸ Benedic et Sanctifica hoc sacrificium laudis, quod Tibi oblatum est. *Oratio in Ordinario Missæ*. (I. 528).

⁹ Per veram fidem, rectumque dilectionem, vivam Tibi preparemur in hostiam. *Post Prædicationem in Dominico in Ramis Palmarum*. (I. 400). Romans xii., 1.

humbly beseeching Thee, that we, and all others who shall be partakers of this Holy Communion,¹ may worthily receive the Most Precious Body and Blood of Thy Son Jesus Christ, and be filled with Thy heavenly grace,² and that He may evermore dwell in us, and we in Him.³

We come before Thee in a spirit of Humility, and with contrite hearts, May we be accepted Lord by Thee, and may what we offer Thee be pleasing in Thy sight,⁴ through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, ever world without end. *Amen.*⁵

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. *Amen.*⁶

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. *Amen.*⁷

OUR Father, Who art in Heaven, etc.⁸

WE thank Thee, O God the Father Almighty, that Thou hast deigned to feed us,⁹ *who have duly received these Holy Mysteries,*

¹ Ut quicumque ex hoc Corpore libaverimus, sumamus nobis medelam animæ. *Post Prædic in Feria Secunda Paschæ.* (I. 492).

² Da mihi Corpus et Sanguinem Filii Tui, Domini nostri, Jesu Christi, ita sumere, ut per Illud remissionem omnium peccatorum merear accipere, Tuo et Sancto Spiritu repleri. *Oratio in Ordinario Missæ.* (I. 566).

³ St. John xiv., 20. I. John, iv., 13

⁴ In spiritu humilitatis, et in animo contrito, suscipiamur Domine a Te, et sic fiat sacrificium nostrum, ut a Te suscipiamur hodie, ut placeat Tibi Domine Deus. *In Ordinario Missæ.* (I. 112).

⁵ Per Dominum nostrum, Jesum Christum, Filium Tuum, Qui Tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. *Amen. Oratio in Ordinario Missæ.* (I. 119).

⁶ Corpus et Sanguis Domini nostri, Jesu Christi, custodiat corpus et animam meam in vitam æternam. *Amen. In Ordinario Missæ.* (I. 566). Quod pro vobis tradetur. (I. 550)

⁷ Sanguis Domini nostri, Jesu Christi, custodiat corpus et animam meam in vitam æternam. *Amen. In Ordinario Missæ.* (I. 566). Quis pro vobis, et pro multis effundetur. (I. 551).

⁸ Pater noster, etc. (I. 119).

⁹ Refecti Christi corpore et sanguine pariter, quia sanctificati, Deo Patri Omnipotenti gratias referamus. *Oratio in Ordinario Missæ.* (I. 120).

with the spiritual¹ food of the most Precious Body and Blood of Thy Son, our Saviour Jesus Christ; Grant that this may not turn to our judgment and condemnation, but may profit to our salvation, and the healing of our souls unto life eternal,² through the same, Thy Son, Jesus Christ our Lord. *Amen.*³

O LORD our God, Father, Son and Holy Spirit, make us ever to seek and to love Thee, and may we have grace, through this Holy Communion which we have received, nevermore to draw back from Thee, but ever to do those things that are pleasing in Thy sight;⁴ For Thou art God, and beside Thee there is none else, world without end.⁵ *Amen.*

GLORY be to God on High,⁶ etc., etc.

THAT peace which our Lord Jesus Christ, when He ascended up on High, left to His disciples, be ever with you in all its fulness.⁷

And the Blessing of God the Father Almighty, and of the Son, and of the Holy Ghost, descend upon you, and remain with you always. *Amen.*⁸

¹ From the American Liturgy.

² Corpus Domini Nostri, Jesu Christi, Quod accepimus, et Sanctus Sanguis Ejus, Quem potavimus, non veniat nobis ad judicium, nec ad condemnationem, sed proficiat ad salutem, et ad remedium animarum nostrarum, in vitam æternam. *Amen. Oratio in Ordinario Missæ* (I. 567).

³ Per Dominum nostrum, Jesum Christum, Filium Tuum. *Oratio in Ordinario Missæ.* (I. 119).

⁴ I. John, iii., 22.

⁵ Domine Deus Meus, Pater, et Filius, et Spiritus Sanctus, fac me Te semper quærere et diligere, et a Te, per hanc Sanctam Communionem quam sumpsi, nunquam recedere, quia Tu es Deus, et præter Te non est Alius, in sæcula sæculorum. *Amen. Oratio in Ordinario Missæ.* (I. 120).

⁶ Gloria in Excelsis Deo, etc.

⁷ Jesus Christus Dominus, pacem quam ad cœlos remeans discipulis Suis tradidit, integram in vobis illibatamque conservet. *Benedictio in Ascensione Domini.* (I. 605).

⁸ Benedictio Dei Patris Omnipotentis, et Filii, et Spiritus Sancti, descendat super hanc. *In Ordinario Missæ.* (I. 507).

CHARLES R. HALE.

THE BOARD OF MISSIONS.

THE BOARD OF MISSIONS is a body second only in its importance to the General Convention. The latter is the legislative body of the Church, the former is to a certain extent the executive. To it is intrusted the great work of Church extension, outside, and indeed in many instances within, the regularly organized Dioceses. We have received the report of the last Annual Meeting of the Board;¹ and propose in this article to give from it some account of the work that has been done in the past; and then to present a few thoughts and suggestions on Missionary work, especially in the Foreign department.

First it may be useful to describe the organization of the Board of Missions, for we have reason to believe that many, even of our Clergy, are not familiar with its Constitution and manner of working.²

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, was organized by the General Convention in 1821, and incorporated by the State of New York, May 13, 1846.

MEMBERS.

The Society is considered as comprehending all persons who are members of this Church.

BOARD OF MISSIONS, HOW APPOINTED.

The General Convention, which represents the whole Church, appoints, at every Triennial Meeting, a Board of clerical and lay members, who, together with the Bishops of the Church, constitute the BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

¹ Proceedings of the Board of Missions, of the Protestant Episcopal Church in the United States of America, at their Fortieth Annual Meeting, held in New York, October, 1875. pp. 280.

² Taken by permission from Whittaker's Church Almanac for 1876.

FUNCTIONS OF THE BOARD.

To the Board of Missions is intrusted the supervision of the general missionary operations of the Church, with power to establish Missionary stations, appoint Missionaries, make appropriations of money, and regulate the conducting of Missions. *The Board meets once a year.*

THE DOMESTIC AND FOREIGN COMMITTEES,

are appointed by the Board of Missions. Each consists of eight persons, four clergymen and four laymen, who, together with the Bishop of the Diocese in which the Committees are located, the Treasurer of each committee (*ex officio*), and the Secretary and General Agent of each committee (*ex officio*), constitute, respectively, the Domestic and Foreign Committees. During the recess of the Board of Missions, the whole administration of the general missionary work, in their respective departments, is referred to these committees, subject to the regulation of the Board.

SECRETARIES AND GENERAL AGENTS.

The Board of Missions appoints for each Committee a Secretary and General Agent, who is the Executive officer of the Committee, and (*ex officio*) a member of the Committee.

HOME MISSIONS TO COLORED PEOPLE.

There exists, during the will of the Board of Missions, and by its appointment, the "Commission of Home Missions to Colored People," to which is committed the religious and other instruction of the Freedmen.

INDIAN COMMISSION.

There exists, by appointment of the Domestic Committee, acting by request of the General Convention and under instructions from the Board of Missions, an Indian Commission, charged with the oversight and care of the Indian Missionary work of the Church.

WOMAN'S AUXILIARY.

The Woman's Auxiliary, organized by the Secretaries of the several departments at the instance of the Board of Missions, aids the work of the Board in all its departments, Domestic, Foreign, Freedmen, and Indian.

These are the several departments of the work of the Board of Missions, which Board, as above set forth, acts in behalf of the DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

The following ARTICLE OF THE CONSTITUTION of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church is of interest in connection with the foregoing:

ARTICLE 11.—For the guidance of the Committees, it is declared that the missionary field is always to be regarded as one—THE WORLD—the terms Domestic and Foreign being understood as terms of locality, adopted for convenience. *Domestic*

Missions are those which are established *within*, and *Foreign Missions* are those which are established *without*, the territory of the United States.

From the Report of the Proceedings we have drawn up a synopsis of the general work of the year ending Oct. 1st, 1875:

GENERAL MISSIONARY RECEIPTS.¹

| | |
|--------------------------------------|--------------|
| Domestic Missions..... | \$160,406 18 |
| Indian Commission..... | 50,101 21 |
| Home Missions to colored people..... | 14,282 45 |
| Foreign Missions..... | 89,724 74 |
| Total..... | \$314,514 58 |

MISSIONARY STAFF AND WORK.

DOMESTIC.

General—Bishops, 10; Missionaries, 202; Stations in 40 Dioceses and Jurisdictions, 218.

Indian Commission.—Bishop, 1; Presbyters, (White, 6; Indian, 1;) 7. Deacons, (White, 2; Indian, 1;) 3—11.

Catechists and Teachers—Indian, 12; White, (Male, 5; female, 13;) 18—30.

Candidates for orders, 6.

Missions, 7 (including 13 stations).

Baptisms of Indians (adults, 21; infants, 99) 120; average attendance at churches, 650; at schools, 352.

Home Missions to Colored People—Schools and Missions, 31; teachers, 54; pupils, 3,000.

FOREIGN.

West African Mission—Expenses, \$24,450 87.

White Presbyters, 3; Liberian Presbyters, 3; Native Presbyter, 1; Liberian Deacons, 4; Native Deacon, 1; White (female) Teachers, 5; Liberian Catechists or Teachers, 4; Native Catechists or Teachers, 9. Total, 30. Attending Public Worship at the various stations (average) 1,124; Baptisms, (infants, 67; adults, 23)—90; Communicants, 297.

Greece, (Athens), Expenses, \$4,516 85. Principal, 1; Teachers, 12; Pupils, 609.

China Mission.—Expenses, \$39,989 44.

Location—(1) Shanghai and its suburbs. (2) Wuchang. (3) Hankow. (4) Peking. Foreign Missionaries, 7 (6 Presbyters, 1 Deacon); Foreign Missionary Physician, 1; Foreign (female) Missionaries, 8; Native Presbyters, 2; Native Deacons, 2; Native Catechist, 1. Total, 21.

Baptisms (adults, 29; infants, 17) 46. Confirmed, 25; Communicants (native) 170; Pupils, 490.

¹It will of course be understood that besides these, large sums are given for Diocesan and other missions, in the several States, with which "The Board of General Missions" has nothing to do. In future, under a new provision of the By-Laws, these will also be reported, so as to show *all* the Missionary work of the Church.

Japan Mission.—Expenses, \$3,180 14.

Location—(1) Yedo. (2) Osaka.

Ordained Foreign Missionaries, 5 (1 Bishop, 4 Presbyters); Foreign Missionary Physician, 1; Foreign (female) Missionaries, 2. Total, 8.

Baptisms (Natives, infants, 4; adults, 18) 22. Confirmed, (Natives) 15; Communicants, (Natives), 20. Pupils, 181.

Haiti Mission.—Expenses, \$9,744 29. Churches and Missions, 10.

Bishop, 1; Native Presbyters, 6; Foreign Deacon, 1; Native Deacons, 2. Total, 10.

Baptisms, 36; Confirmed, 106; Communicants, 246; pupils, 184.

Joppa.—Expenses, \$1,725 65; Teacher, 1; Pupils, 45.

The cost of working these missions in the offices in New York is as follows:

| | | |
|--|------------|-------------|
| DOMESTIC. —Salaries..... | \$9,084 16 | |
| Office expenses..... | 2,057 56 | |
| Editorial help..... | 749 98 | |
| Rent of rooms..... | 1,293 75 | |
| Printing for office..... | 362 50 | |
| | | <hr/> |
| | | \$13,547 95 |
| Indian Commission. —Salaries ¹ | \$6,287 10 | |
| Expenses..... | 699 38 | |
| Printing..... | 995 25 | |
| | | <hr/> |
| | | \$7,981 73 |
| Home Missions to Colored People. —Salary..... | \$1,500 00 | |
| Office t'v'l'g exp'ses, etc.,..... | 358 48 | |
| Rent of room..... | 220 00 | |
| | | <hr/> |
| | | \$2,078 48 |
| FOREIGN. —Salaries..... | \$9,450 04 | |
| Office and traveling expenses..... | 1,907 06 | |
| Rent of rooms..... | 1,246 50 | |
| Printing and Missionary boxes..... | 554 87 | |
| | | <hr/> |
| | | \$13,158 47 |
| | | <hr/> |
| Total | | \$36,766 63 |

This estimate does not include the expenditures for printing the Spirit of Missions, and other Missionary papers, which last year cost the Board over the receipts therefor, \$5,579 73. These publications, it is thought, really pay for themselves, by spreading information about missions.

In the "Proceedings of the Board," and in the Reports of the various Committees and Missionary Bishops, there is much mat-

¹We presume this must include the salary of the Bishop; but in the treasurer's report the items are not given; if so, the total office expenses will be that much less.

ter of deep interest. But we can only call attention to a few important points, begging our readers to procure and examine for themselves the "Proceedings of the Board," from which these brief statements are taken. It is greatly to be lamented that Churchmen do not more generally peruse these publications of their appointed agents.

"The Domestic Committee" report an increase in receipts of nearly *fourteen thousand* dollars.

"The Indian Commission" has a debt of more than *ten thousand* dollars, due, however, to increased expenditures, not to diminished receipts, these being in excess of those of the year previous.

"The Commission of Home Missions to Colored People," by a "prudent and wise administration," has kept its pecuniary responsibilities "within the means at its disposal." But the offerings made to this cause have been entirely unworthy of its vast importance, and the Commission has been obliged to refuse opportunities offered of extending their work.

"The Foreign Committee" report a falling off in receipts of over *ten thousand* dollars from those of last year, and over *twenty-four thousand* from those of the previous year. In consequence of this, the treasurer reports a debit balance of nearly *thirty-three thousand* dollars!

There is a great need of Bishops for Africa and China. Yet notwithstanding all disadvantages the missions progress. A great work has been accomplished by the completion of the translation of the Bible into the Mandarin dialect by the Rev. Dr. Schereschewsky.

A proposition was before the Board to simplify the machinery of its workings by having, in place of the various Committees and Commissions now existing, only one large Committee of twenty-four members, to which should be left the administration of all our Missionary work, both Domestic and Foreign. The Committee of thirteen, to which last year this matter was referred, reported adversely to it, and it was not carried. We cannot but regret the hasty action of the Board in so important a matter. Without intending any disrespect to the Committee of thirteen, we must say that they do not appear to have carefully considered the plan referred to them. We judge so from the fact that the

chief objection they make to it in their report is that under the proposed organization there would be but one Treasurer for all Departments, who "is to treat all contributions, from whatever quarter, alike, dividing them equally between the two branches of mission work." (p. xxix.) If this were correct it would indeed be sufficient to condemn that feature of the new plan. But on examining the plan itself on pages vi.-viii. of the "Proceedings" we do not find any such proposition. It was indeed proposed that there should be but one Treasurer, keeping separate accounts, but only that "all collections made upon general occasions, except such amounts as are specified by the donor for particular objects, be hereafter equally divided between the Domestic and Foreign Committees." At present such general collections are divided into four parts whereof the Foreign Committee receive but one. We are compelled to think that the Committee of thirteen had not with sufficient care read the plan referred to them.

Without being prepared to endorse fully the alterations proposed, we feel that they deserve more careful consideration than they have yet received. The present machinery of our mission work is too complex—there are too many branches, they interfere with each other. Congregations are wearied with the numerous claims set before them. There is more or less rivalry between these; and there is danger that they will receive support, not in proportion to their respective merits, but to the zeal and influence of their respective advocates. We think it a mistake to keep up the division of home missions under three heads; we should prefer that one Committee have charge, as formerly, of the whole field. Whether it would be wise to commit the care of Foreign Missions also to the same body, as proposed, we are not so sure; though we can see some good reasons for it. At any rate the more we can simplify the work the better it will be done and the more confidence will the Church have in it.

As regards Domestic Missions, we had some thoughts to lay before our readers, but we found nearly the same ideas so much better expressed in the *Spirit of Missions* for March, under the head of Centres of Mission Work (p. 138), that we beg of them, taking it for granted that they all have copies thereof, to read that. No one can be blamed for calling the attention of

the Church at large to the matter when so great an authority writes, "It is time, high time, that our whole system of Missionary operations were subjected to the scrutiny of the best thought of the Church, and to a recasting, as far as need be, by her best skilled hands,"

As regards Foreign Missions we offer a few thoughts, not by way of criticism, but rather as suggestions.

It is evident that the Church does not take the interest in these missions it formerly did. We attribute this to two causes: either a want of knowledge of what has been and is being accomplished; or a doubt as to the wisdom of the principles on which these missions have been carried on. We have now virtually but two great missionary fields, Africa and China, for Japan may be considered as a branch of the latter. We have been working these now for many years, at a great outlay of money and men; and yet, though stations have been established, churches built, natives converted, and even a few native ministers educated and ordained; we have failed permanently to establish the Church in either. All that we have done has been to *set up a branch of the PROTESTANT EPISCOPAL CHURCH*, as one of the sects of Christians. Untaught by our own sad experience, we have too much treated these missions as our Mother Church for long years treated these colonies, kept them in submission to the home Church. We have not space to follow out this thought, and it is less necessary because it is one familiar to many of our clergy. What we ought to do is to establish, in Africa, China and Japan, independent branches of the Church Catholic, and let them make their own laws, not expecting them to conform in liturgy and discipline to our own forms and canons. That this will require some time is conceded, but we believe that if it had been kept in view from the first, we should not now be obliged to lament that our two chief missions are without a head. In China, we should come to an understanding with the English Church. Instead of having rival jurisdictions and Bishops, let us persuade them to unite with us in establishing an independent Church, aided, so long as necessary by our alms, but auto-cephalic,—not obliged to look back to England or America for laws or Bishops.

The two missions of which we write are so entirely different in character that they require entirely different treatment.

AFRICA seems to have a special claim upon us, and the Church ought to make vigorous efforts to renew and extend its work there. That something more is needed than the simple proclamation of the Gospel is self-evident. We find here a people in a very low state of mental development. They not only are deficient in words whereby to express theological ideas, but they are incapable of even conceiving those ideas. And yet they are a race of strong religious susceptibilities, very superstitious, and with great imitative faculties. We must carefully study their character and adapt to it our teachings. Moreover, we must with religious teachings combine the effort to elevate the race in the scale of civilization. We might take a lesson from the Jesuit Missions of the Sixteenth and Seventeenth Centuries, which, to a certain extent were so successful in parts of Africa and South America. A careful study of these missions would enable us, while avoiding their faults, to profit by their example. Monteiro, in his book on "Angola," speaking of these missionaries, tells us :

"It is impossible not to admire and honor the wonderful work of those good men. Palpable signs of their industry, and of their example and teaching may still be seen everywhere in Angola. Plantations of cocoa-nut and oil-palm trees, the introduction of the coffee and other useful plants, the ruins of extensive monasteries with which were associated their schools of industrial arts, all bear witness to their good work, and last but not least, the love and veneration in which their name is held amongst all classes of blacks."

It appears to us that if we would accomplish any permanent good by our African Missions, we must, to some extent, imitate these examples. We believe our African Missionaries have made some attempts in this direction, but want of means has prevented any extensive efforts likely to command the respect of the natives. The Church at home needs instruction in this matter, and our wealthy men should be stirred up to an interest which would lead them to make endowments sufficient to organize and sustain establishments to become centres of civilization and religion for the surrounding districts, and in time become self-supporting. We believe if the matter were properly planned and presented to the Church it might be done. Have we not among us a portion

of the zeal which sent forth those Jesuits? We have the men willing to go, who will send them?

In CHINA we find an entirely different state of things. The Chinese ages ago, when Europe was still barbarian, achieved a certain degree of civilization, and there, as Bunsen expresses it, became crystalized, having made few advances beyond that point. But they are exceedingly tenacious of their ancient beliefs and usages, and very little impression has been made upon them by foreign missionaries. If we are not mistaken it is only among the lower class, that any converts have been made. A great feature of the Chinese character is the respect they have for learning. Rank depends upon intellectual standing. The Jesuit Missionaries took advantage of this, and by their mathematical, mechanical, and astronomical learning and skill, obtained a foot-hold in the empire, and access even to the Emperors. That they did not make the best use of their opportunities and that therefore no permanent results, in the establishment of Christianity, followed, does not militate against the wisdom of some of the means they used. We have not space to enter into a history of the causes of their failure and expulsion. We now would merely suggest that the means they used to attract the attention of the higher classes might be with equal success employed by ourselves in our missionary work. Let our missionaries be instructed not only in the higher learning of the Europeans, but also in that of the Chinese. Let them be able to show these men that they understand and appreciate all that is good in their system of ethics, for there is much that is admirable in the writings of their great teachers, that they have something to add to their system, that at the very point where it ends, Christian teaching takes up the thread, that its truths come in to supply spiritual wants, expressed, but not provided for, in the Chinese theology. But those who can successfully do this must be men who can command respect and attention by superior learning in those branches of human knowledge most esteemed by the Chinese. And if possible they should be natives. The effort should be, as already said, to build up a native Church, entirely independent of England or America. Hence a most essential requisite is the establishment, not merely of schools, but of a University for higher learning; with endow-

ments for professors and scholars. Can none be found who will aid in such work, by supplying the necessary funds?

And what has been said of China, is equally true of Japan. If our mission there is to accomplish anything permanent, it must be by establishing an independent Church with its colleges. Both nations have a high regard for learning; through this, Christianity is to be established among them.

But it is constantly asked, and by some even of the clergy who ought to know better, when there is so much to be done at home, ought we to try to do anything abroad?

The financial returns show that this argument, or rather assertion, has had great weight among our Church people. But it is a selfish one, and therefore presumably wrong. The great commission, "Go ye into all the world and make disciples of all nations," has never, that we have heard, been recalled. If we are a true branch of Christ's Church militant it remains of obligation upon us. The fact that we have so much to do at home does not exonerate us from this portion of our duty. These are our neighbors. Africa on one side, China on the other, have special claims upon us; claims so evident, the one from past wrongs done to the race, the other from increasing commercial intercourse and close relations with us through our Pacific coast, that it seems unnecessary to dwell upon them. To the English-speaking race is evidently now in God's providence given the high honor of making known His Gospel to the Heathen. They have peculiar facilities for the work. Other nations, as especially the Spanish, have had it in turn offered to them, they failed in their duty. As a consequence, we believe, their leading position was taken from them; and we are come into their place as the dominant commercial and colonizing race. Does not this carry with it a heavy responsibility? And may we not fear, lest, if from selfish considerations we neglect this great work, as a consequence our days of prosperity may be numbered! Home Missions may indeed have the first—they have not the only claim upon us:—

"These ought ye to have done, and not to leave the other undone."

DISCOURSES ON ARCHITECTURE. By *E. E. Violett-le-Duc*, Author of "*Annals of a Fortress*," etc. Translated with an *Introductory Essay*, by *Henry Van Brunt*, Illustrated with *Plates and Woodcuts*. BOSTON: JAMES R. OSGOOD & Co. 1875. Large 8vo. pp. 517. \$8.00.

If there is one thing more than another in which the American people need instruction it is in the science of Architecture. Large sums of money are spent in public and private building, but with what poor results every one must see. We have hitherto been mere copyists, and that not always from the best models, best, that is, for the purpose for which the building was intended. What we need is not histories of Architecture, nor descriptions and plans of great buildings in other lands, but teachings of the principles which have guided those who designed and erected these. Underlying every great art are certain eternal principles, always true, always to be followed, yet so general that they admit of great variety in application, and the skill of the true artist is shown in fitting these and adapting them in practice to the special needs and circumstances under which his vocation is to be exercised. This is eminently true of Architecture. There are certain fixed principles underlying this art, true in every age, every country, and which it will be found have guided the design and erection of every truly great building; deviation from these is the cause of defects and failures when such exist. The variations in the manner of applying these principles, and the greater or less extent in which peculiar circumstances and tastes may have modified or caused a preponderance of one or the other, have originated the differing styles of Architecture. Chief of these general principles we may mention, utility or fitness of design to purpose, adaptability of design to material used, truth, beauty, and unity of purpose. All true Architecture is based on these. But infinite variety is found in their application. The Greek, of high æsthetic culture, building in the clear atmosphere and upon the hills of Attica, made the post and lintel the basis of his architecture, and the ornamentation of these became a chief part of his design. The Roman, filled with the sense of national greatness, made fitness of design to end, and grandeur, his chief objects; beauty or ornamentation was a secondary consideration. Hence while the beautiful, graceful, column cannot be taken away from the Greek Temple without destroying the building, it is evident that the Roman pillars are, in most cases, afterthoughts, expressly added for ornamentation; or, in the one case, we may say, that the ornamentation is the skeleton; in the other, the clothing. But we always find in both a certain adaptation of means and material to

end. The Greek did not dwell in his temple. The Roman building showed the purpose for which it was erected. And so, Gothic art discriminates between the Church, the Town Hall, and the Mansion; neither can be mistaken for the other.

Unfortunately in this country we have ignored these principles of art, or rather, in our buildings have not been guided by any principle, unless that of senseless imitation can be called one. We have lived in wooden Grecian Temples or Gothic Churches, as unfitted as possible for our climate and domestic purposes. Or we worship the Christian God in poor imitations (wood and stucco) of the Parthenon; or, smitten with the beauties of Gothic Architecture, we build for our parishes, churches modelled after the glorious Cathedrals of the middle ages, not at all suited for our worship or climate, vast shams, where often plaster and castings take the place of honest and loving work in stone or wood. Look for illustration of the truth of what has been said, at the new buildings, both public and private, lately erected in the city of New York, possessing neither fitness nor beauty of design.

We hail, therefore, with pleasure, any attempt at instructing our people in true principles of Architecture, and this is the object of the work we have under review. It is not a history of Architecture, says little or nothing about the various orders, but combats false principles and sets forth the true. It explains lucidly the difference in principle between Greek, Roman, Gothic, and Renaissance art. Showing what each has of value; and as the result of these investigations setting forth, "The principles and information necessary to Architects;" and the method of application for this Nineteenth Century. We give a quotation or two to show the value of the book.

"Art does not consist in this or that form, but in a principle, a logical method.

One of the essential qualities of Greek architecture is *clearness*; that is to say, the pure, transparent expression of purpose, and of the requirements and means of execution * * * Though we admire these different expressions of Greek Art, we must not reproduce them, for our life is very different. * * We should reason like them, but should not endeavor to speak the same language.

Style resides in the true and well-understood expression of a principle, and not in an immutable form.

The Architects of the lay school of the Middle Ages, always caused the form, the *appearance*, to be modified by the material and methods they employed. They never, moreover, gave to the saloon of a chateau the appearance of a church, to a hospital the aspect of a palace, to a city house the outside of a country house; every thing was adapted to its place and actual uses, and confessed its own character. * * In short *sincerity* was one of the most striking qualities of early Gothic Architecture;

and this same quality of *sincerity* is one of the essential conditions of style in all arts and also one of the conditions of economy as regards expense.

The architect must see in form only the expression of an idea. A form which admits of no explanation, or which is a mere caprice, cannot be beautiful, and every form which is not inspired by the structure ought therefore to be rejected.

If we imitated, not the *works* of ancient and mediæval architects, but the *spirit* with which they composed those works, in subjecting form to reason, according to the supreme law of good taste, we should have a distinctive and characteristic architecture of the Nineteenth Century."

We have no space for further quotations, and must refer the reader to the book itself, which we assure him will well repay perusal. We think, however, that the translator might with great advantage have reduced the size, and thus the cost, by omitting certain parts which refer to the French Academy, and have little if any application in this country. We suggest to the publishers that a condensed and cheaper edition would be very useful to aid in spreading among us a truer knowledge of the principles of Architecture.

LIFE OF JOHN COLERIDGE PATTESON. *Missionary Bishop of the Melanesian Islands. By Charlotte Mary Yonge. In two volumes. 8vo. LONDON: MACMILLAN & Co. pp. 582, 603. 1874.*

THE STORY OF A FELLOW-SOLDIER. *By Frances Awdry. 24mo. LONDON: MACMILLAN & Co.*

LIFE OF BISHOP PATTESON. *Published under the direction of the Tract Committee. LONDON: CHRISTIAN KNOWLEDGE SOCIETY. 16mo. pp. 220.*

The ample biography, edited by Miss Yonge, has already made its way into many homes. It has singular merits. It is edited by an intimate friend of the murdered Bishop. It contains a remarkably full sketch of the missionary work in New Zealand and Melanesia. It has almost the minuteness and charm of an autobiography, being largely composed of Bishop Patteson's letters to his friends in England. It is also a delightful revelation of their English home life and unremitting love for the distant brother and relative. It has the atmosphere of the purest and best social life of the older civilization, blended with the superstitious and rude barbarian life of the South Sea Islanders. It gives the views of a calm, dispassionate, well-informed outsider upon all the burning questions which

have agitated the English Church during the last thirty years. It repeats the life of the primitive Church in the effort to win savages to Christianity. It contains a free handling by an impartial judge of the great principles which underlie missionary work. It gives the signal example of a life of absolute faith and contentment. The story breathes the freedom and breadth of a man who has been compelled to decide questions for himself. It is such a record as has not appeared since the early days of the Church, of a man who conquered obstacles and was equal to every emergency and yet never knew his greatness, and was only intent upon the discharge of his duty. It is most refreshing to see what little fuss Coleridge Patteson made in leading a noble and glorious life and in winning a martyr's crown. All this story is told in that simple narrative style, without the least affectation, which is always so interesting when the author has anything to say, and which is the greatest charm of literary work.

This life of Bishop Patteson touches our Christian work at so many points, and adds independent testimony upon so many questions of permanent interest, and sheds so much side light upon the Church movements of the last thirty years, that the sainted Bishop may almost be said to have done more good by his death than by his life. He had been permitted at the early age of forty-four to plant and shape Christianity for the Melanesian Islands, so that the mission could go on without him. His martyr's death and the story of his life has quickened missionary activity wherever the English language is spoken. No sketches of missionary work more important than these volumes, more interesting, or dealing more with the large matters where Christianity blends with civilization, have been published in modern times. There is a wonderful charm in these letters. They picture the missionary's life; they have the freedom and unconscious grace which belongs to letters intended only for the home circle; they are freighted with suggestions and information upon subjects of permanent interest. You irresistibly mark the pages as you advance in the reading, and your heart is touched to tears by the pathos of the story. It is a book for young and old alike. It instructs while it amuses, and has that unique interest which always attaches to an unconsciously great career. We do not attempt to deal with the work in detail, because when one begins to quote he cannot stop, but the story rises so grandly among shining deeds of the thousands of noble lives given to the missionary cause in this century, and has so much of the inspiration of great-heartedness and truthfulness, that we are unwilling, even at a late day, to let the books go further on their great mission without most cordial mention in these pages.

The "Story of a Fellow-Soldier" is the attempt to give the chief facts in Bishop Patteson's life in a form especially adapted for the young. It is well-written, gives thrilling pictures of the Bishop's life and work, and will do for children what Miss Yonge's memoir will do for adult readers in teaching the lessons of the Bishop's life.

The Life of Bishop Patteson, issued by the Tract Committee of London, has been almost superseded by the life and letters as published by Miss Yonge, but as a brief and rapid sketch of the Bishop's work, chiefly in his own words, and illustrated with cuts representing the scenes of his labors, it has permanent interest. In fact, no effort has been spared by those who knew him to place the career of this modern saint and hero faithfully before the world.

WORDS OF COUNSEL ON SOME OF THE CHIEF DIFFICULTIES OF THE DAY: *Bequeathed to the Church in the Writings of Samuel Wilberforce, late Lord Bishop of Winchester. Collected and arranged by Thomas Vincent Fosberry.* OXFORD AND LONDON: PARKER & CO. Crown 8vo. pp. 453. 1875.

SPEECHES ON MISSIONS. *By the Right Rev. Samuel Wilberforce, late Lord Bishop of Winchester. Edited by the Rev. Henry Rowley.* LONDON: W. W. GARDNER. NEW YORK: T. WHITTAKER. Crown 8vo. pp. 353. 1874.

These volumes, with two volumes of Essays from the Quarterly Review, are likely to be Bishop Wilberforce's permanent literary legacy to the Church. He was not a very learned man, not a great thinker, not a first-class literary worker. He was a statesman within the Church. He took the whole field within his grasp. He brought up the rear-guards. He held the strings of power. He was strong in action, and in the impulsive eloquence which inspires other men to action. His addresses and charges used to give the cue to Church policy, and he was always on the Church side of great questions. These extracts, arranged by Mr. Fosberry, with special reference to the questions of the hour, have more than a temporal value because they show a great deal of sagacity in the statement of Church principles and in the discernment of the needs of the age. They are theological in treating of the Holy Eucharist, and questions of Ritual; thoughtful and dogmatic without narrowness in dealing with questions of unbelief; clear-sighted in discerning the signs of the

times and the tendencies of the age; and wisely broad, catholic, statesman-like in the almost judicial fairness with which the great issues of the Church in the world are handled from the point of view of the Episcopate. It is in our thoughts to suggest the careful study of this volume to our own Bishops. The tendency among them to speak their mind upon social, religious and theological questions, if they are manly about it, is greatly encouraged. What the Church needs as much as anything, is the courageous plainness of honest thought upon the issues which are before us; and the Episcopate, from their disengaged position, have special advantages of outlook and calm observation, for speaking truthfully and wisely upon current topics. Yet this volume is one which is very useful to every clergyman. It shows how one of the great leaders of the Church thought and advised upon the questions which came before him. It has the breadth and experience which come from the knowledge of men, and is one of the most serviceable books recently issued from the English Church press. There is only one thing more for Mr. Fosberry to do, and that is to publish a companion volume of selections from the Bishop's charges and sermons, which bear upon the permanent work and great abiding principles of the Church. Such a volume could not fail of being very useful.

Almost as much may be said for the "Speeches on Missions," from another point of view. Bishop Wilberforce had wonderful felicity of statement in extempore speech. He kindled with his subject, struck out into general principles, spoke as a man of the age, and thrust home his points with wonderful power. These speeches are not only rich in facts and suggestions about the great missionary enterprises of the Church, but first class specimens of the rich, persuasive eloquence which wins attention and converts wherever it is uttered. The book has this further use for the clergy. Bishop Wilberforce's method is the right idea for modern preaching, and more useful hints can be got out of these pages for the guidance of the young deacon or priest, than out of many a volume of homilies. His method is everything, and it is as perfect in its way as that of John Bright or Wendell Phillips.

AN INTRODUCTION TO THE STUDY OF THE GOSPELS. *By Brooke Foss Westcott, D.D. Fifth Edition.* LONDON AND NEW YORK: MACMILLAN & Co. 1875. pp. 486.

This valuable work is required to be used as a text-book by the Examining Chaplains in some of the Dioceses, and it ought to be put in the hands of every student of Theology, and indeed of every clergyman. Will not some of our wealthy laymen take the hint and give a copy to at least each student in our seminaries?

CAMBRIDGE SERMONS. *Preached before the University. By the Rev. Edwin H. Abbott, D.D.* LONDON: MACMILLAN & Co. 8vo. pp. 159. 1875.

The advocates of science have had things very much their own way in their bold, if not convincing, statements of the changes which the advance of scientific knowledge have introduced into our conceptions of the creation of the world and of man. The Church cannot oppose them until she can meet definite issues, and one of the painful things about the present religious life of many people, is their "terrible dread that the belief in a God may be exploded next year through the unearthing of some new fossil, demonstrative of the Darwinian theory, or that the Divinity of Christ may be subverted by the discovery of a couple of Uncial manuscripts." Dr. Abbott, in these sermons to the students at Cambridge, vigorously and boldly grapples with these questions which modern science has raised in regard to the integrity of our religion. He argues, from the point of view of one who accepts natural selection and the doctrine of evolution, that the essential truth of Christianity is unchanged by these new postulates, and while much which he says is only possible, the conjecture of a thoughtful and reverent writer, he has so honestly taken the burning questions of science in hand that they lose their formidable aspect, and seem but the necessary steps by which we arrive at the full truth. Dr. Abbott, in short, attempted to meet scientific sceptics, and doubters, on the ground of common sense and honest thought. His method is wise and assuring, though his statements are often too speculative for our acceptance; and his great point is to show that all these contributions of science only compel the readjustment of Biblical criticism, and do not oblige us to throw aside the Bible. His healthy, vigorous, manly tone and thought are very winning, and if he does not show the logical, he certainly points out the practical, way in which men may attain to a certain belief in the living God, and in His Christ. He conciliates his opponents, accepts the broadly established conclusions of science, and shows that they are in accordance with the plainest teachings of divine revelation. His matter is very much, but his method is more; and the sermons are worthy of careful study by the clergy for their compact and strong thought. They show a man who has gone through with these questions within himself, and feels kindly for those whose faith is obscured or troubled by any present doubts from science.

The first three sermons take up these subjects in a way not unlike and not superior to Dr. John Cotton Smith's treatment of the doctrine of evolution in the recent volume entitled "Christian Truth and Modern

Opinion." The other three are on Christian Work, Prayer, and the Signs of the Church. These are not less thoughtful or able than the others, and the last discourse is especially to be commended for its wide and practical sweep of thought. It is altogether the most able and thoughtful and outspoken volume of sermons which has recently been printed in England. It is all the better that it has gone a little out of the old paths in a strong sympathy with the best thought of the age, and challenges criticism, by its own independence of statement and of thinking.

ANGOLA AND THE RIVER CONGO. *By Joachim John Monteiro, with map and illustrations.* NEW YORK: MACMILLAN & Co. 1876. pp. 354. \$2.50.

If any take up this book expecting to be entertained by moving incidents of flood and field, they will be disappointed; in this respect it differs greatly from most narratives of African travel. The author heard of lions, but acknowledges he never saw one! He does, however, give a full and, so far as we can judge, truthful description of a country but little known, which, now that it has been ascertained that the Congo traverses nearly the width of the continent, must become of considerable importance, commercially. Angola belongs to Portugal and extends from the 5th to the 15th degree of South Latitude. The author was for many years employed in investigating the mineral resources of the country, especially its deposits of copper. In doing this he became familiar with its geological and botanical features and productions, and with the customs of the various tribes inhabiting it. He thus states candidly his conclusion: "from the mental constitution of the race, and the impossibility of ameliorating the climate I can see no hope of the negro ever attaining to any considerable degree of civilization." We think that this opinion is not quite consistent with what he had previously said of the partial success of the Jesuit Missions in civilizing the natives, some results being visible even to this day (p. 219). It would, by the way, be interesting and instructive to investigate the reason why these same Jesuit Missions, in various parts of the world, have for a time been seemingly so successful, and yet have produced so little permanent result.

What our author says of the character of the negro race in Africa is, however, well worthy of the consideration of those who have charge of missionary work among them. May it not be true, as he says, that the slow progress made is due to the attempt to teach too much, to give to a

half-developed race, theological teachings of abstruse ideas, fitted for only the highest intellects, instead of plain practical instruction in morality and industry? We quote the following as of interest in this connection.

"So long as missionary work consists of simply denominational instruction and controversy, as at present, it is mischievous and retarding to the material and mental development and prosperity of Africa. * * * Present Missions on the coast, I am sorry to say, will continue to be fruitless as long as they are not combined with industrial training. That was the secret of the success of the old Catholic Missionaries in Angola; they were traders as well, and taught the natives the industrial arts, gardening, agriculture, etc."

"On landing at Bonny from the steamer, we saw the pretty little Church and Schoolroom belonging to the Mission there, in which were a number of children repeating together over and over again, like a number of parrots, 'I know dat I hab a soul, because I feel someting widin me.' * * * Can any one believe for a moment that the instruction afforded by that Mission was of any avail, that the few irksome hours of repetition of texts, writing and reading, explanations of the Bible, etc. could in the least counteract the influence of the fetish house in the village, or the superstition and ignorance of the children's parents, etc."

Those who read for information rather than mere amusement will find this book worth perusing.

THE ABBE TIGRANE. *A tale from the French of Fabre. Translated by the Rev. Leonard Woolsey Bacon.* NEW YORK: T. WHITTAKER, 2 Bible House. pp. 272.

This is a strange story. We are at a loss to know whether it is written simply to show up the secret working of the system which practically leaves in the hands of the priesthood the election to the Episcopate, or whether there is not along with this apparent some hidden purpose. We can scarcely imagine that the marked contrast between the Bishop Monseigneur de Roquebrun and his rival Capdepont, nicknamed Tigrane, is designed "to point a moral." The one is drawn as mild, gentle, firm, wise, not to say crafty—is that Ultramontanism? the other as headstrong, rude, fierce, and unyielding—is that the Gallican? But leaving such questions out of the case, M. Ferdinand Fabre is an excellent story-teller, and Mr. Bacon has done his work as translator, excellently. Those who would like to see and know that there are some faults, some defects in the system, where the laity are supposed to have no voice, will do well to read the Abbé Tigrane. With whatever motive the book is taken up, we feel well assured that it will not fail to be read to the last word.

LIFE, LETTERS AND JOURNALS OF GEORGE TICKNOR. *Two volumes.*
BOSTON. J. R. OSGOOD & Co. 8vo. pp. 532, 539. \$6.

These ample volumes cover three-quarters of a century and represent much of the best social and literary life of Europe and America. Mr. Ticknor had an exceptional experience. He enjoyed unusual social advantages at an early age; his youth came when Boston was a city of very modest dimensions and everybody knew his neighbors. He spent some years in Europe before he entered upon active life, and had sufficient fortune, largely increased by his marriage to Miss Anna Eliot in 1821, to enable him to follow his own inclinations. He visited the old world when the brilliant men of the early part of this century were at the zenith of their fame and was honored by their familiar acquaintance. His social habits and opportunities, combined with his intense love of learning, enabled him to return home as the most cultivated American of his day. He became a professor of belles-lettres and modern languages at Harvard University, and did an important work in remodelling that institution. He twice afterwards went to Europe, once in the service of the Boston Public Library, and these volumes are crowded to overflowing with accounts of the people he met and his impressions of them. Mr. Ticknor's claims as an author are founded upon two works, his "History of Spanish Literature," and the "Life of William H. Prescott." The first work is very ample in its learning, but fails in interest to the general reader. It is an authority in Spain, and is over-learned. His life of Prescott is one of the most delightful memoirs ever written. Mr. Ticknor was for many years the one American whom Europeans of culture first thought of on visiting this country. His large acquaintance abroad brought him this position, and his liberal hospitality enabled him to maintain it. The latter part of his life was specially employed in devising the plan of the Boston Public Library. Though he never filled any official position in the country, he was the intimate friend of men like Webster, and shared very warmly in efforts to uphold the government in the late war. He lived to be nearly eighty years old and died in Boston, Jan. 26th, 1871.

We miss in these volumes many personal details which often go with such memoirs. Mr. Ticknor was singularly reticent about his own work and let few into his secrets. The journals are given also in greater fulness than was necessary. Few care for elaborate descriptions of titled nobodies, and a severer editorial judgment would have been better; but with these abatements, the volumes can be commended as the most valuable memoirs of literary and social life which have been published for a generation.

MISCELLANIES, OLD AND NEW. *By John Cotton Smith, D.D.* NEW YORK: T. WHITTAKER, No. 2 BIBLE HOUSE. 1876. pp. 258.

Dr. Smith possesses two qualifications as a writer which are by no means so common as is generally supposed. He has a clear idea himself of what he wishes to say and he so says it that the reader also receives a clear conception of it. Too many modern writers, especially of essays, begin to write before they have themselves fully thought out and understood the vague notions floating through their minds; hence their writings are misty and incomprehensible. Some people think this a mark of genius and depth of thought; we consider it rather an evidence of inaccurate thinking, and deficiency in early training.

These six essays, though written at different periods, are not altogether disconnected, but as the author tells us in the preface, "a unity of purpose guided their preparation."

That purpose being to show the bearing of certain literary, social, scientific and religious questions which, from time to time, have interested the public mind, upon great principles which underlie all history and life, and find their fullest expression and embodiment in Christianity.

The object of the first essay, on "Homer and the Homeric Age," is to show from these early poems, the existence of a primeval religion, an historic one, becoming indeed gradually corrupted, but still retaining traditions of Messianic ideas. The second essay, on "The Suspense and restoration of Faith," is on the whole the ablest one of the series. It is an argument, and a strong one, in favor of the stability of Christianity, showing its permanent elements to be "the evangelical faith and the apostolic order." "And that the faith stands related to the Church as a visible and perpetual institution in society." We commend this essay to those who have felt their faith in the stability of our religion and Church shaken by the false philosophy of the day.

The other subjects treated are, "The Oxford Essays, and Baden Powell on Miracles;" "The United States a Nation," a brief but sufficient historic investigation "of the nature of that union which was established between the several States at the formation of the Constitution;" "Evolution and a Personal Creator," an investigation of the relations of Christianity to scientific inquiry and discovery; and "Dante," setting forth some of the principles of Christian reform.

Our pleasure in reading this volume has been greatly enhanced by the beautiful manner in which it is printed.

AUTOBIOGRAPHY OF MRS. FLETCHER. *With Letters and other Family Memorials.* BOSTON: ROBERTS BROTHERS. Small 8vo. pp. 384. 1875.

This is a volume of family memoirs. It unfolds the character of a singularly happy home, and, while we have many glimpses of distinguished people, the whole atmosphere is that of domestic life. Mrs. Fletcher was a woman of great personal beauty and excellent mind, and was permitted at Edinburgh and elsewhere to enjoy the friendship of the people best worth knowing. She was in Scotland what Madame de Staël was at Paris, only she avoided the worldliness of her more brilliant compeer. Her principle was to live above the common-place estimate of social life in England. She called out the reality of those she conversed with by the intuitive sympathy she felt and expressed for what was real, beautiful and true. She attached herself strongly to those who had earnestness of purpose and singleness of heart, and was loved by men and women as few so beautiful have ever been, the affection of good women forming a great part of the happiness of her life. She was the friend of the late George Ticknor, and knew intimately such men as Wordsworth, Arnold, Brougham, Campbell, Scott, Chalmers, and such women as Mrs. Barbauld, Joanna Baillie, Miss Martineau, Mrs. Gaskell, and many others. If there is no pretension about these memoirs, they give a view of eminent people upon their less known side, and their simplicity and rightness of tone help to make a truly charming volume.

CARTOONS. *By Margaret J. Preston.* BOSTON: ROBERTS BROTHERS. 16mo. pp. 246. 1875.

The production of a volume of good poetry is a notable event, and Mrs. Preston comes nearer to meriting this distinction than any one we know of in America during the last year. She reminds one of Robert Browning, in her dramatic studies, but has none of his obscurity. The book has several parts, cartoons from the life of the old masters, from the life of the legends, from the life of to-day. The verse has vigor and intense expression, and the ballads have the genuine ring. There are few weak lines, and the thought is not tortured by an attempt to express what refuses the narrowness of words. It would be exaggeration to say that all of these poems will live, but it is simple truth to add that some of them will find their way into the permanent part of literature. It is seldom that a first volume of poetry shows better promise.

NOTITIA EUCHARISTICA. *A Commentary Explanatory, Doctrinal, and Historical, on the Order for the Administration of the Lord's Supper or Holy Communion, According to the Use of the Church of England. By W. E. Scudamore, M.A. Second Edition. Revised and Enlarged. LONDON: RIVINGTONS. 1876. pp. 1055.*

We believe this new edition of Mr. Scudamore's well-known work on the Communion office to be on the whole the most complete and accurate treatise on the subject that has yet been written. In it will be found nearly all the latest judgments of the English Courts on the ritual questions which have so disturbed the peace of the Church; and a vast fund of learning is accumulated on every point connected with the Liturgy. The various uses and portions of the service are traced down from the earliest Liturgies and illustrated by numerous quotations from the Fathers of the Church. One thing we commend in this book is its fairness. Mr. Scudamore does not, so far as we have noticed, allow his own likings to influence his statements. While frankly confessing that his own feelings are in favor of a certain form or observance, he never attempts to ignore the fact, when the weight of authority or of evidence is against him. We may refer, as an example, to his long and learned investigation into the use of Altar lights at the celebration of the Holy Communion. He allows that the custom was unknown in the early Church, candles or lamps being never used except when really needed to give light. (It must be borne in mind that the early Christians were compelled to worship at night or in dark cemeteries.) He quotes from Tertullian, Lactantius, Nazianzen and others, passages showing that they reprobated every "symbolical or ritual use" of lights "as a senseless mode of honoring the Gods." Jerome is the first who refers to their use, at the reading of the Gospels; but he says this was done only in some Eastern Churches; denying that there was any such custom in the West. The first mention of it in the West is by S. Isidore, Bishop of Seville, A.D. 636. Our author enters into a full examination of the alleged authority for the use of Altar Lights in the English Church, which we have not space to relate, but the conclusion at which he arrives is that the final decision, on appeal, of the "Judicial Committee of the Privy Council" is right; by which "Altar Lights were declared illegal, as being neither 'ornaments within the words of the Rubric' * * nor 'subsidiary to the service.'" Yet while thus honestly stating this as "not misrepresenting the mind of the Church of England"—he candidly says:

"It is a painful conclusion to many, and perhaps every well-informed and impartial person will think that their (Altar Lights) permitted restoration in our day would have

been attended by nothing but good. * * We may wish that our Church had been led to another determination in the exercise of her authority; but it is our plain duty in things indifferent to submit our opinions and predilections to her law."

We cannot but feel great confidence in such a writer. He presents in this a wide contrast to John Henry Blunt, who, in his "Annotated Book of Common Prayer," boldly takes the whole matter for granted, asserting "The symbolical use of lighted tapers in Divine Service is of Primitive Antiquity;" and then mentions, without giving his authority, a custom of the Sixth Century of lighting tapers at Baptism, cites Athanasius, the third Apostolic Canon, and St. Jerome as witnesses, but without any quotations. He omits to say that the Apostolic Canon¹ merely enumerates "Oil for the lamps," among the things which may be "brought to the Altar at the time of the Holy Oblation;" and that Jerome, as Scudamore and Bingham tell us, speaks of lights as a novelty, and that he is the only early authority who mentions them at all. Surely it is not honest on such insufficient authority to call this a use of "Primitive Antiquity." Nor is it fair to cite an injunction of Edward VI. (A.D. 1547) as authorizing, "two lights upon the high altar before the Sacrament," when, as Scudamore shows, other and later injunctions repealed that.

We have been led to dwell more at length on this subject than we intended, but our apology must be that it shows fairly, we think, the difference in the two books, both being frequently appealed to, and the result of the comparison in our own mind has been to lead us to distrust Blunt when his prejudices stand in the way, and to put confidence in Scudamore's assertions. We recommend all who wish a trustworthy and thorough treatise on the Holy Communion Service to procure the *Notitia Eucharistica*. We should add that this last edition contains a great deal of valuable new matter.

THE CHILDREN'S TREASURY OF ENGLISH SONG. *Selected and arranged with notes by Francis Turner Palgrave, etc.* NEW YORK: MACMILLAN & Co, 1875. pp. 302. \$1.25.

Though intended for children, those of a "larger growth" will be glad to have this little volume. We do not know of any book containing so much good poetry in so small a space. The name of the compiler is a sufficient guarantee of the judiciousness of the selections. It is admirably calculated to foster a love of good poetry in the young. We have found many of our old favorites, and some rare old pieces on its pages. It would be an excellent book for a birthday gift from some Uncle or Aunt, and the young people will thank us for the hint.

¹ These Canons are not older than the beginning of the Third Century.

HISTORY OF THE CHRISTIAN CHURCH: *from the Apostolic Age to the Reformation, A.D. 64-1517.* By James C. Robertson, M.A. A new and revised edition in eight volumes. POTT YOUNG & CO., COOPER UNION, NEW YORK.

Mr. Robertson has furnished what has been greatly needed, a trustworthy and readable Church History. Numerous Church Histories have indeed been written, but none that fully meet the want of the Church. Every minister has felt the difficulty, when asked by some layman to recommend a Church History, what book to suggest. Neander's is rather a history of the working of the human mind in its relations to Christianity. Mosheim and Kurtz and Gieseler, and others like them, are better suited for text books to be used by the theological student, than for the general reader. They are epitomes, not histories. And then these do not fairly set forth the true origin and establishment of the Church, are not written by Churchmen. Robertson's work is eminently readable, it is full of interest. His style is clear and flowing, and he presents his subjects in an orderly manner; yet without falling into the error of making such artificial sub-divisions as will confuse the reader. He is also very fair in his statements, does not write to establish any favorite dogmas, or party views, but simply to narrate events as they really happened. A good example of his clearness will be found in the account given in the first volume of the early heresies. These have always been a puzzle to the student. A young friend to whom we lent the volume assured us that he now for the first time had a clear notion of what they were all about, that he found it fully as interesting reading as Gibbon, and that he meant to go on and peruse the whole work. As there is no branch of history about which the general student is less informed than that of the Christian Church, especially the period narrated by Mr. Robertson, that previous to the Reformation, the importance of a correct and full, yet readable, Church History will be felt. This "new and revised edition," cheaply but well printed, puts it within the reach of all. Every Public Library ought to have a copy; nor can a Private Library of any pretensions be considered complete without it.

MONUMENTAL CHRISTIANITY, *or the Art and Symbolism of the Primitive Church, as Witnesses and Teachers of the One Catholic Faith and Practice,* by John P. Lundy, *Presbyter.* NEW YORK: J. W. BOUTON, 706 BROADWAY. 1876. Large 8vo. pp. 453.

W. M. HUNT'S TALKS ON ART. *Edited by Helen M. Knowlton.* BOSTON: H. O. HOUGHTON & Co. Octavo pamphlet, pp. 75. 1875.

We notice this quaint pamphlet here not specially for its incisive and graphic instructions on art, though these are good enough to make it worth the buying by every lover of drawings and pictures, but for the wonderful aptness and beauty and force of Mr. Hunt's talks as applied to literary art or expression. All branches of high art are closely allied, and very much which Mr. Hunt says in regard to painting or sketching or drawing is equally true of writing, and may be applied especially to the making of sermons. The intense feeling for truthfulness, simplicity, reality, strength, is expressed in terse, brief sentences, with that felicity which belongs to the man who is absolute master of his art, as indeed Mr. Hunt is; and it is not surprising that artists in Europe as well as America have requested the publication of these pregnant sayings as they were jotted down on scraps or paper by a faithful disciple. Such sentences as these are specimens of his intelligent dogmatism: "Art is all that remains of man;" "Inspiration is nothing without work;" "Nothing is firm but the positiveness of truth;" "Ignore what Nature ignores;" "What we do best is done against difficulties;" "Chase your shadow—but *don't run after originality*;" "you can't help doing *your own way*;" but even these lose by being taken from their suggestive setting, and no quotations will do justice to the force and aptness and incisive power of Mr. Hunt's sharply outlined ideas.

A MANUAL OF ENGLISH LITERATURE, HISTORICAL AND CRITICAL. *With an Appendix on English Metres.* By Thomas Arnold, M. A. BOSTON: GINN BROTHERS. 12mo. pp. 549, \$2.

Gilman's First Steps in English Literature should precede the use of Mr. Arnold's book, which, to our mind, is the best work on literature for practical use in the language. It contains fully enough an historical sketch of authors and, what is of special importance, an explanation of the critical distinctions of literature, with abundant illustrations. The appendix on English Metres is an excellent idea, and altogether this is probably the book which any teacher or private student can use with most satisfaction. The American edition is well printed and published in an attractive shape. If such a work could always be followed by the late Prof. Reed's "English Literature," the benefit would be incalculable.

THE TEXT-BOOK OF POETRY. *By the Rev. Henry N. Hudson.* BOSTON :
GINN BROTHERS. 12mo. pp. 704. \$2.

THE TEXT-BOOK OF PROSE. *By the same.* 12mo. pp. 648. \$2.

Mr. Hudson has done a substantial service to the cause of the higher education in these beautiful volumes. They are intended for use in schools and classes, and are prepared upon the principle that it is best to become well acquainted with one author, and that the scraps which are put into ordinary reading books are worse than useless for the purposes of education. Few will deny that Mr. Hudson is right, and his work in these volumes is very thoroughly done and speaks for itself. In the volume of poetry, he extracts very largely from Wordsworth, giving even some of his longest poems entire. Coleridge is well represented, and Burns, Beattie, Goldsmith, and Thomson have a fair share of attention. He furnishes sketches of the authors' lives, with notes and glossaries in both volumes. The text-book of prose takes the largest space for Burke, and represents Webster and Bacon very liberally. In dealing both with prose and poetry one is struck with the wisdom and rightness of the selections. They are, indeed, made by one who has himself been taught, if not inspired by his most careful study of Shakespeare, and he constantly illustrates his catholic and right taste in these volumes. No man among us could have done his work better, and no man has more faithfully acted upon the principle which he so warmly commends to others. Himself a vigorous and incisive writer, he has had an instinctive feeling for what cultivates a literary taste in the young, and the practical use of these volumes is next to having the benefit of his personal guidance in English literature.

ARS PASTORIA. *By Frank Parnell, M.A., Rector of Oxtead.* LONDON :
RIVINGTONS. NEW YORK : POTT, YOUNG & Co. pp. 46.

The size of a book is not any evidence of its value. We have read large volumes on the ministerial work which, for real suggestive value and common sense, are not to be compared to this little book. It is as full of matter as an egg is of meat. It contains short and pregnant aphorisms on the Pastoral office, under the heads of, Management of a Parish; Hints on Sermons; Hints on Reading. These are, some original, others taken from authors ancient and modern, and all admirably selected, and tersely expressed.

LETTERS AND SOCIAL AIMS. *By Ralph Waldo Emerson.* BOSTON: J. R. OSGOOD & Co. 16mo. pp. 314. 1876. \$2.

Mr. Emerson as a literary man and as a thinker stands deservedly high. He must be taken as he is and not as we could wish him to be. His religious views are far from being those of Churchmen, and yet he is so healthy and true that up to a certain point we can fully agree with him. He is an outside, unshackled thinker. His place in American literature is a distinguished one. He has taught very largely the minds of the present generation, has worked clear of much of his early transcendentalism, has reached the ripe, mellow sense of advanced age, and his latest book is in some respects the best volume of essays which has come from his pen. Its literary character is very fine, and its ethical tone is warmer and more personal than heretofore. Each person will pick out what he most likes, and every thoughtful reader will here find something to his taste, but we have found the essays on Eloquence, Immortality, and the Progress of Culture, especially interesting. Mr. Emerson anticipates your thought and enunciates it in his own quaint, terse way, and these essays are full of this characteristic.

ADDRESSES TO YOUNG CLERGYMEN. *By C. J. Vaughan, D.D.* LONDON: MACMILLAN & Co. 16 mo. pp. 163.

Dr. Vaughan for fourteen years has been in the habit of taking candidates for orders under his special charge, that they might acquire practical knowledge of pastoral work. Himself a most successful parish priest, he has known how to teach others, and these addresses were given last autumn to those former students, over two hundred in number, who had passed under his hand into Holy Orders. They cover the ground of the clergyman's practical experience in his work. His sympathy, his encouragements and discouragements, his life in his study, and in his parish, his recreations, his pastoral office, are treated familiarly, profitably, wisely, and the addresses contain the fresh thought of a modern clergyman upon priestly life. They cannot but be helpful to any pastor, and especially to those who have recently taken Holy Orders.

PERSONAL RECOLLECTIONS OF LAMB, HAZLITT AND OTHERS. *Edited by Richard Henry Stoddard.* NEW YORK: SCRIBNER, ARMSTRONG & CO. 16mo. pp. 348. 1875.

The Bric-a-Brac series has opened a new vein of that always interesting gossip which gives the personality of the great names in our literature. It is a modern imitation of Boswell's Johnson. Mr. Stoddard is an admirable editor. His preface is a model of pleasant writing. He knows how to give the cream of an old volume of memoirs in small space, and is himself a capital judge of a good story. No more entertaining volumes have been published during the past year, none which have more commended themselves to popular favor, none which have had the advantage of more tact and skill in the details of their making up, none which have been better published. Mr. Stoddard has here crowded into fifty pages more personal information about Charles Lamb—more of the spice and sparkle of his life, than Talfourd or Barry Cornwall put into their elaborate memoirs. He has brought the literary genius of Hazlitt to the light of day in all its quaintness and singularity. He pictures Thomas Campbell as editor of the "New Monthly Magazine," and gives delightful glimpses of the late Countess of Blessington. He is largely indebted for the materials of this volume to the reminiscences of Mr. P. G. Patmore, the father of Coventry Patmore, but they lose every bit of their occasional garrulity and dullness in Mr. Stoddard's hands.

VOICES OF COMFORT. *Edited by Thomas Vincent Fosbery, M.A., Hon. Chaplain to the late Lord Bishop of Winchester, etc. Second Edition* LONDON: RIVINGTONS. NEW YORK: POTT, YOUNG & CO. pp. 360 1875.

This book of devotional readings, the Editor tells us in the preface, had its beginning in selections made from her readings and written thoughts during hours of sickness and weariness, by a lady. To these additions were made from his own readings and writings, and so "the book has grown to its present dimensions." It is intended "to minister specially to the hidden griefs and sorrows of the soul, as they are silently weaving their dark threads into the web of the seemingly brightest life." The volume is so divided as to afford daily readings for a month. We commend it to those who are seeking an appropriate gift to suffering friends.

FAMILIAR QUOTATIONS. *Being an Attempt to Trace to their Sources Passages and Phrases in Common Use.* By John Bartlett. *Seventh Edition.* BOSTON: LITTLE, BROWN & Co. 16mo. pp. 880. 1875.

Some books grow and some are made. This is a growth, and it has also been made. It was first published many years ago and at once became a necessity. The compiler found that he had met a want among readers and literary people. The work grew upon his hands, and edition after edition has been published to accommodate the book to its fresh accumulations. Every addition has been made for a practical reason. The book has thus grown out of real studies and meets the actual wants of cultivated people. The present edition is certainly one fourth larger than any previous one. There is an index of authors, an index of words and lines, and every quotation is traced by reference to the place from which it is taken. It is thus a remarkably complete and useful volume, and Mr. Bartlett has earned the very hearty thanks of all who write and speak, for the industry and scholarship which have been applied to so worthy an object.

MY YOUNG ALCIDES: *A Faded Photograph*, by Charlotte M. Yonge, *Author of "The Heir of Redclyffe," etc.* NEW YORK: MACMILLAN & Co. 1876. pp. 376 \$1.75.

Miss Yonge has been a most voluminous writer, and a popular one. Her books are all of excellent tendency, inculcating the highest religious and moral truths. This last work does not strike us as being equal in interest or merit to some of the others, and the story is a very improbable one. It is an attempt to allegorize the labors of Alcides (Hercules), as illustrating the contests with "temptation without and corruption within" which every true Christian has to undergo. This is done by narrating the adventures of the hero, a young Australian of gigantic stature and strength, who comes to England to inherit his ancestral property. His victories over self are set forth as parallel to those of Hercules in almost too literal a manner. But we must refer the reader to the book itself for the story, which, if not equal in interest to some of its predecessors, is yet sufficiently so to warrant us in saying that all who begin it will be sure to finish it, and we may add, ought to be the better for it.

“FAIRLY WITHOUT A RIVAL.”—*Congregationalist.*



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